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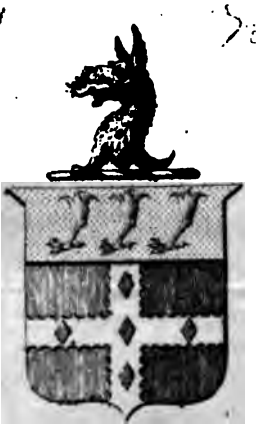




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F. N. C. Mundy Esq.

MARKEATON.



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AUTHENTIC

MEMOIRS

Concerning the

PORTUGUESE INQUISITION,

Never before Publiſhed:

WITH

REMARKS on the infamous Character given of the *Britiſh* Nation, by a late Apologiſt for that horrid Tribunal.

ALSO,

REFLECTIONS

ON

Ancient *and* Modern POPERY,

AND

The CAUSES of its preſent alarming Progreſs in this Kingdom.

To which are added,

Several ſtriking Facts relating to the *Portugueſe* Jeſuits, and the Conduct of the Court of *Rome*; with a recent Inſtance of the execrable Practices of their Brethren in *England*, wherein is ſhewn the Tendency of Jeſuitiſm to promote univerſal Corruption of Manners.

In a SERIES of LETTERS to a Friend.

LONDON:

Printed for W. SANDBY, in *Fleet-ſtreet.*

M.DCC.LXI.



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PREFACE.

THE Author of the following Letters, which chiefly relate to the *Portugueſe Inquiſition*, *Popery*, *and Jeſuitiſm*, may ſeem to have undertaken a needleſs taſk, in writing on matters which have been ſo often and amply diſcuſſed by much abler pens: however, he flatters himſelf, that his obſervations on theſe trite ſubjects will not be looked upon as a mere *crambe repetita*, and perhaps may be found to contain not only ſomething new and entertaining, but even of public utility, eſpecially at this juncture.

As to the Portugueſe Inquiſition, tho' ſome late regulations at Liſbon, ſince the fatal earthquake, gave room to believe, that its exorbitant power had been curtailed, and that, if the ſolemn parade of *Autos de fe* were ſtill continued, we ſhould hear no more of thoſe cruel executions, to which ſo many innocents have fallen victims, yet ſeveral recent inſtances have

ſufficiently convinced the world, that the miniſters of that terrible tribunal are ſtill ſuffered to exerciſe their zeal, in the ſame barbarous manner as formerly, and that, in a country ſo ſcarce of fewel, they can ſtill find *furzes and faggots* enough to burn New Chriſtians, many of whom, tho' condemned for Judaiſm, have been inconteſtably proved, after they were conſumed to aſhes, to be far better Catholics, even in the Popiſh acceptation of the word, than the Lords Inquiſitors themſelves.

In caſe it ſhould be objected, as, in effect, it has been, that it no more becomes us to cenſure the proceedings of their courts of juſtice in Portugal, whether eccleſiaſtical or civil, than it does the Portugueſe to cenſure thoſe of ours, it may be reply'd, that 'tis the duty, no leſs than the intereſt of all mankind, to expoſe a Tribunal, whoſe tendereſt mercies are cruel, which is not only a diſgrace to Chriſtianity, and has almoſt ruined the Country where it ſubſiſts, but claims a juriſdiction over foreigners as well as natives. This alone were ſufficient to juſtify every thing that can be ſaid on the ſubject. But the principal inducement for dwelling ſo largely on this article, (in treating of which, ſome very curious and authentic memoirs are interſperſed, never before publiſhed) was the inſolence of a late anonymous Scribbler, who, tho'

an

an Engliſhman, and (which muſt appear ſtill more aſtoniſhing) a Proteſtant to boot, if his own word is to be taken, not content with having offered an apology for that infernal Court, has moſt outrageouſly abuſed the whole Britiſh Nation, for permitting the equity of its proceedings to be called in queſtion. It was not only neceſſary to unmaſk this impudent Hireling, but our national honor, both as Britons and Proteſtants, required, that the amiable picture he has drawn of the Holy Office, and the hideous one of his own countrymen, in contraſt to the Portugueſe, ſhould be ſet in their genuine light; and if the detail of certain ſtriking facts ſhould chance to give offence, it ought to be looked upon as naturally ariſing from the ſubject, and not intended as a Satyr on our good friends and allies.

With reſpect to the article of Popery, what the author chiefly had in view, was not ſo much to expoſe its errors and corruptions, on which ſo many unanſwerable tracts have been written, as to point out the cauſes of its preſent growth, and to ſhew how deeply our civil and religious liberties may be affected by it; nor will it be amiſs to remark on this important ſubject, that as, when we had a Popiſh Prince on the throne, who attempted to deſtroy both, no people ever made a nobler ſtand againſt the encroachments

of Superſtition and Tyranny, ſo now *, when we are bleſt with a Prince, who has made it the perpetual ſtudy of his life to oppoſe the ravages of theſe two formidable monſters, and ſo juſtly merits, both at home and abroad, the glorious title of *Defender of the Faith*, we ſeem unconcerned at the reſtleſs attacks of the emiſſaries of Rome, whoſe number and inſolence are daily encreaſed by our ſupineneſs. To what can ſo ſtrange a conduct be owing? Are we grown tired of our happineſs? Or do we think that Popery has changed its nature, and would therefore, out of mere wantonneſs, once more ſubmit our necks to that iron yoke, which our forefathers found ſo inſupportable, which every nation in Europe has ſeverely felt, and ſome ſtill feel, the effects of?

If the tendency of this idolatrous and perſecuting religion be really ſo dreadful, as every one muſt allow, who knows what Popery is, ſurely it can ſcarce be deemed preſumption juſt to hint, that ſome expedient ought to be taken to check its alarming progreſs. Can we be too much on our guard againſt a ſwarm of Incendiaries, who would not only obtrude on us another Goſpel, diametrically oppoſite to that of

* This was printed a little before his late Majeſty's deceaſe.

Chriſt,

Chriſt, but openly profeſs their attachment to a foreign intereſt, deſtructive to every thing that can be dear to a Proteſtant Nation? If it ſhould be judged inconvenient to deprive even Papiſts of that liberty, which their Catholic church refuſes to thoſe of every other denomination, yet certainly it cannot be deemed perſecution to reſtrain, in ſome degree, their Prieſts and Fryars from ſeducing ſuch as are not yet perverted, and ſetting the laws at defiance, by withdrawing the people from their allegiance both to God and the King, and publicly teaching them, as an article of faith, to bear an implacable hatred to a Conſtitution, the beſt adapted of any on earth to render us truly happy.

Among all the Romiſh Locuſts, wherewith this Capital is ſo much infeſted, the Jeſuits are allowed to be the moſt ſubtil and enterprizing, and conſequently the deadlieſt enemies to the government: theſe men, above all other orders, are rebels and traitors from principle, and have incurred ſo univerſal an odium on this account, that it may ſeem unneceſſary to deſcend to particular inſtances. However, as their vaſt projects in South America, and late Conſpiracies againſt his moſt Faithful Majeſty, have made ſo much noiſe, and may probably end in their total extermination, like that of the Knights Templars, perhaps the account here given of

the wicked artifices they uſed both to eſtabliſh their empire and to get rid of their Sovereign, with the author's reflections on their baniſhment from Portugal, the treatment of the unfortunate Noblemen who conſulted them, and the infamous conduct of the court of Rome, may not prove unacceptable to the reader.

Every one knows, that our penal laws againſt Popiſh Prieſts, were chiefly intended againſt this pernicious Fraternity. Our Engliſh Jeſuits can vaunt as many treaſons as the moſt turbulent of their brethren, and, in ſome reſpects, have greatly ſurpaſſed thoſe of all others nations. The ſingle inſtance of the Powder-plot, which cannot be paralleled in hiſtory, was of their machination, and will remain an eternal monument, to convince Poſterity, what ſuch men are capable of. But neither the wicked politics of Jeſuits, neither the pious frauds, the boundleſs ambition, the inſatiable avarice, nor revengeful diſpoſition, for which the whole Society has been ſo notoriouſly ſtigmatized, from its firſt inſtitution, are ſo much to be dreaded as their impious and deteſtable maxims, with regard to private life and manners, wherewith they have ſo enormouſly corrupted Chriſtian Morality, that the very Pagans would bluſh at the mention.

It

It has been often bitterly complained of, by thoſe of their own communion, that, wherever Jeſuits have any influence, the peoples' morals are exceſſively relaxed; which may be eaſily accounted for, as the maxims they teach are ſo well calculated to give unbridled ſcope to every irregular paſſion: and if it be true, (would to Heaven it were groundleſs!) that Licentiouſneſs and Infidelity have made larger ſtrides among us of late, we may thank the ſons of *Ignatius de Loyola* for it, who now take more than ordinary pains to propagate among us their new ſyſtem of Ethics and Divinity, which has ſo direct a tendency to render mankind Libertines and Atheiſts.

To convince the world, that our Engliſh Jeſuits no leſs exceed thoſe of other countries, in promoting the moſt abominable practices in private life, than they have done in their public treaſons, the author has chiefly dwelt on a recent fact, which, tho' it concerns an obſcure perſon, who may ſeem of little or no conſequence, is too intereſting not to deſerve the attention of every friend to virtue. The caſe, in few words, relates to one of their proſelytes, who, having been ſo far impoſed upon by the ſophiſtical arguments and deluſory promiſes of the craftieſt hypocrites that ever exiſted, as to be induced to turn Papiſt, and renouncing, ſoon after,

after, both them and their religion, on diſcovering the groſs corruptions of the one, and horrid abominations of the other, has been ever ſince perſecuted by them, with all the rage and malice of Jeſuits, inſomuch that attempts have been made on his liberty and life, and now at length, on what is dearer than both, his reputation.

This affair indeed is of ſuch a nature as muſt fill every generous breaſt with indignation and horror; nor could any thing excuſe the author's dwelling ſo minutely on ſo foul and odious a ſubject, but the neceſſity he was under of mentioning certain particulars, which modeſty would otherwiſe have concealed, not only in order to expoſe the ſecret villainies of our zealous Miſſionaries, who abuſed the venerable name of Religion to ſuch execrable purpoſes, but to vindicate injured innocence from the ſhameleſs charge of a Junto of men, who, by their caſuiſtical diſtinction and mental reſervations, can juſtify to their own conſciences the blackeſt calumnies, and even perjury itſelf. Many books have been lately publiſhed here in favor of Popery, and ſome even in favor of Jeſuitiſm: the laying open this myſtery of iniquity will ſhew, in the moſt glaring colors, how much they promote a general corruption of manners.

As



As Mr. Bower is frequently taken notice of, the courſe of theſe letters, it may not be improper juſt to intimate, that, as ſome perhaps think him a better man, ſo others, it is certain, (at leaſt as far as can be judged from the vouchers hitherto produced on both ſides) have repreſented him much worſe, than he really is. It will be eaſily perceived, that it was not the author's deſign to apologize for the Hiſtorian's conduct, which neither himſelf nor friends pretend to have been wholly unexceptionable, but only to convince the prejudiced, that the heaviſt charges brought againſt him, both as a man of probity and a writer, were originally formed, and induſtriouſly promoted, by thoſe of the Church and Order, both which, notwithſtanding ſome imprudent ſteps, he appears to have ſincerely renounced; and that his *quondam* brethren have taken no leſs pains to remove our prejudices, with regard to the Inquiſition, Popery, and Jeſuitiſm, than he has done to raiſe in us an irreconcileable averſion to them; which, it muſt be owned, has a very unaccountable appearance in one who has been ſo publicly accuſed of being a Papiſt and Jeſuit in diſguiſe. Many judicious perſons are of opinion, that, had he never employed his pen on theſe ſubjects, we ſhould not have heard a ſingle word either of his immoralities or prevarications.

Having

Having premiſed thus much of the ſubſtance of the following Letters, and the motives for their publication, it may ſeem impertinent to add, that the author was too diffident of his own judgment to have ventured ſending them to the preſs, had he not been encouraged to do it, by ſome Gentlemen of diſtinguiſhed rank, who were not only pleaſed with the honeſty of the deſign, but expreſſed their approbation of the performance: for, in ſhort, whatever is offered to the Public, however well intended, or be it well or ill performed, muſt ſpeak for itſelf; and every one has a right to cenſure or applaud, agreeable to his own ſentiments. If the preſent work has any merit, connoiſſeurs will eaſily diſcover it; and if it has none, neither a long preface, nor the opinion of others, will ever perſuade them to the contrary.

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AUTHENTIC

MEMOIRS

Concerning the

Portugueſe INQUISITION, &c.

LETTER I.

SIR,

IN compliance with my promiſe, I take this opportunity of giving you my ſentiments on the ſubject of our laſt converſation, wherein the diſcourſe chiefly turned on the late controverſy between Mr. *Bower* and his antagoniſts. On that occaſion, you ſeemed far from ſatisfied with what the former had hitherto offered in his own vindication; yet I remember, you expreſſed no ſmall aſtoniſhment, that any of the latter, eſpecially *Proteſtants*, ſhould not only call in queſtion the authenticity of the account he has publiſhed of the inhuman proceedings of the *Italian* Inquiſition, but even



dare to apologize, in ſuch a country as England, for the bloodieſt part of that Tribunal; I mean the Holy Office eſtabliſhed in Portugal.

At the ſame time, we began to enter on a more intereſting topic; it was concerning the rapid progreſs which *Popery* has lately made among us. This, you entirely agreed with me, was too notorious a fact to admit of the leaſt diſpute; but, as to the genuine cauſes, we were ſomewhat divided in our opinions. However, I muſt own, I was not a little ſtruck with the force of one remark you made on this head, to wit, that the Church of Rome has gained more Proſelytes here, in proportion as her falſe doctrines and ſuperſtitious practices have been more fully expoſed by our Divines: inſomuch that, in this age of light and knowledge, people ſeem determined to embrace error for Truth, in ſpite of their own conviction.

With regard to the proceedings of the Inquiſition, whereſoever eſtabliſhed, eſpecially in Portugal, I ſhall give you the beſt informations I could procure from the moſt authentic Memoirs. And, as to Popery, tho' little more can be ſaid of it, than what the world is already acquainted with; yet, ſince the ſame thing, placed in a new light, and told in the familiar ſtyle of a letter, may engage the attention of ſome readers, beyond a prolix and elaborate diſcourſe, I ſhall, in the ſequel of our correſpondence, firſt conſider its nature and tendency, and then proceed to the cauſes of its preſent

ſent enormous growth, which are not ſo generally known. This being a point which more immediately concerns us, it were ſufficient, one would think, to induce the moſt indolent to reflect on the conſequences; and, however ſuch alarms may be contemptuouſly ſlighted by ſome perſons, it muſt be allowed by thoſe, who have any regard for their civil or religious liberties, that there never was a time, wherein it behoved us to be ſo much on our guard againſt the reſtleſs attacks of the emiſſaries of Rome, whoſe prodigious ſwarms, numberleſs artifices, and unbridled inſolence, ſurpaſs all imagination. The ſubject, in itſelf, however treated, is undoubtedly of the laſt importance; and I flatter myſelf, that the obſervations, which the experience of many years, both at home and abroad, has furniſhed me with, will not prove wholly uſeleſs at this juncture.

In the interim, to return to Mr. Bower, who has been ſo violently attacked from every quarter, the Public, I preſume, need not to be informed, that whatever comes from his Popiſh adverſaries, eſpecially Jeſuits and thoſe under their direction, is always to be ſuſpected; ſince it is their avowed principle and well-known practice to raiſe the blackeſt calumnies on the moſt innocent perſon living, who has incurred their diſpleaſure. Would any one, who had the uſe of his reaſon, give credit to the report of another, who has not only been convicted of lying and ſlandering, on a thouſand occaſions, but makes no ſcruple of telling the world, that

he is a Lyar and Slanderer from principle; for which the Jeſuits are infamous to a proverb?

How could it be expected, that any terms ſhould be kept with a man, who has not only renounced their *Catholic* Church in ſo public a manner, but even expoſed its errors and corruptions; and, which is ſtill more provoking, has painted a Society, whereof he was once a Member, with whoſe ſecrets he had been entruſted, and which is acknowledged to conſiſt of the moſt vindictive body of men on the face of the earth, in ſuch horrid colours?

Tho' it would be an affront to common ſenſe to ſet about invalidating the teſtimony of ſuch kind of adverſaries; yet I think it incumbent on me to take a more particular notice of thoſe *Proteſtants*, ſuch at leaſt as are really ſo, who have declared open war againſt the Hiſtorian; as it can ſcarce be ſuppoſed, that theſe, who act on more juſtifiable principles, ſhould have taken ſo much pains to blacken his character, were it not from the cleareſt conviction of his guilt. For my part, I ſhall not pretend, as many have done, to enter into the motives, which induced him to change his religion, ſince theſe, I apprehend, can be known to none but God and himſelf; tho', as to outward appearances, both charity and juſtice ſhould incline us to judge on the moſt favourable ſide, not only from his own ſolemn profeſſions, and the viſible proofs he has given of his ſincerity, by ſtriking at the very root of Popery, but the intimate connexion he has had, for ſo many

years, with perſons of the higheſt rank and probity, who have hitherto diſcovered nothing in him, which might bring the reality of his converſion in queſtion. 'Tis not my deſign to attempt juſtifying his whole conduct, which perhaps will not bear the ſtricteſt ſcrutiny: he owns himſelf to have taken ſome imprudent ſteps, which his enemies have given him ſufficient cauſe to repent of: yet this I may venture to affirm, that, in whatever light the charge brought againſt him may appear in ſome reſpects, 'tis extremely dubious in others, and, in certain inſtances, which have been produced as inconteſtable facts, proved to be totally void of foundation. In ſhort, it has happened in the preſent caſe, as in moſt perſonal diſputes. His opponents, by endeavouring to prove too much, have ſo far weakened the credibility of thoſe ſtories, which might otherwiſe have paſſed current, that many, who at firſt were prejudiced againſt him, now look on the whole charge as the pure offspring of malice.

As to Mr. Bower's principal antagoniſt, whom you ſo earneſtly enquire about, all the information I can give you of him, is, that he has deſervedly acquired the eſteem of the learned world, by detecting certain impoſtures, wherein neither the Church nor Religion had any concern; but whether he has been ſo happy in detecting thoſe, imputed to the Hiſtorian, wherein both were ſuppoſed to be ſo deeply intereſted, is much to be doubted; for, tho' I will not deny, but this Gentleman may have



taken ſuch indefatigable pains in the latter caſe, from a pure regard to Truth, yet the ſame regard forces me to add, that, in ſome very material points, he has been evidently miſtaken; and in others, which admit no poſitive proof on either ſide, it ſeems morally impoſſible, that any man, in his right ſenſes, ſhould have acted ſo prepoſterouſly as Mr. Bower is affirmed to have done, not only without any viſible motive, but with the ſtrongeſt motives to the contrary: ſo that, upon the whole, if he is an Hypocrite, he muſt be one of the moſt unaccountable Hypocrites that ever exiſted. In ſaying thus much, I cannot be ſuſpected of the leaſt bias or prepoſſeſſion, as I am an utter ſtranger to both parties.

Tho' I have dwelt long enough on this perplexed controverſy, it may not be improper to note by the way, that, among the various antagoniſts of Mr. Bower, who paſs for good Proteſtants, there are nominal as well as real ones: with regard to the latter, I ſhall ſay no more than what many judicious perſons have ſaid before me, to wit, that they might have employed their time much better than in pleading the cauſe of Popiſh prieſts and Jeſuits, which, tho' perhaps thro' inadvertency, they moſt effectually promoted, by authorizing the improbable fictions of men, who look on calumny, forgery, and perjury itſelf, as meritorious, when the intereſt of their Church or Order is to be ſerved: but as to the former, who had other objects in view, beſides expoſing the

Hiſtorian



Hiſtorian of the Popes, the taſk I have undertaken, requires, that I ſhould be ſomewhat more circumſtantial. Of this ſort of gentry there are numbers among us, who, to beguile the unwary and credulous, put on the maſk of Proteſtantiſm; but, notwithſtanding all their diſguiſes, a very moderate penetration will be ſufficient to diſcover what they really are, as well as their deſigns. In few words, they are not only Papiſts, but ſuch Papiſts as are always to be dreaded, that is, the moſt virulent Prieſts and Jeſuits, who have ſworn eternal war againſt our Church and State, and ſtroll about, like a ſwarm of Locuſts, a title well ſuited to ſuch kind of Miſſionaries, for no other purpoſe but to promote the ruin and deſtruction of both.

Among theſe wolves in ſheep's cloathing, I ſhall ſingle out, for the ſubject of my preſent letter, the anonymous author of a late pamphlet, entitled, *Second part of the Satyrical Review of the manifold falſities and abſurdities hitherto publiſhed, concerning the Earthquake at Liſbon, with a genuine account of the Inquiſition, of the* Auto de fe, *and the execution of the Jews, in Portugal.*

This, without diſpute, is one of the moſt extraordinary pieces in its kind, both for ſtyle and matter, that ever appeared in our language. The Author is pleaſed to call himſelf, in the title-page, *a Man of Buſineſs*; which, in the Portugueſe, a language he ſeems no ſtranger to, implies the ſame thing as *Homem de Negocio, i. e.* a Merchant. Now as this term is ſome-

what equivocal, and there does not appear, through the whole performance, the leaſt trace of the mercantile ſtyle, but rather a ſtrong reſemblance of that which is ſo frequently uſed in certain places at Liſbon, well known by the names of *Seminario Inglez*, and *Corpo Santo**, you will naturally enquire, what may be this man's real buſineſs. I need not acquaint you, that there is no inconſiderable traffic carried on in ſpiritual as well as temporal commodities, and that one, well ſkilled in the negotiation of the former, generally finds it more lucrative than the latter. From this hint, I preſume, you begin to gueſs what ſort of Trade this man follows. To explain myſelf in one word, his occupation is that of a Popiſh prieſt ſent hither to convert his heretic countrymen. As to the reſt, he is the chief director of a chapel belonging to a certain foreign miniſter, whom, if fame is to be credited, he ſerves in a double capacity, that is to ſay, both of a chaplain and a ſpy; and is, moreover, no leſs diſtinguiſhed among his own party, for his groſs immoralities, than his zeal in promoting the Catholic faith. It is impoſſible, in fine, for any tongue or pen but his own, to deſcribe the foulneſs and virulence of either; nor can there be a ſtronger proof of his great proficiency in this

* The former is a Seminary of Engliſh Prieſts; the latter of Iriſh Dominicans, ſome of whom are Conſultors or Qualificators of the Holy Office. Both are regularly ſupplied with Pupils from the reſpective kingdoms, who, when fitted for the Miſſion, are ſent home.

kind



kind of rhetoric, than the pamphlet now before us.

This ſatyrical gentleman, commonly known by the name of Bl—the, whoſe general character I have here given, would fain paſs for a Proteſtant, but puts on the maſk ſo aukwardly, that his catholic zeal always appears uppermoſt. 'Tis hard indeed to determine which of the two is moſt conſpicuous, the folly or effrontery of the man, in ſetting himſelf up as an advocate for the Portugueſe Inquiſition, in ſuch a country as England. He inſiſts that there cannot be an higher inſult on his moſt Faithful Majeſty and the Portugueſe Nation, than that our Scriblers ſhould be permitted to take ſuch liberties with the proceedings of that awful Tribunal. His indignation at this licentiouſneſs of the Britiſh Preſs ſtruggles within his breaſt; and tho', for certain reaſons, he dares not give it full vent; yet his real ſentiments may be eaſily gathered from the following expreſſions:

" All that I inſiſt upon, ſays he, is, that in Portugal the Inquiſition is not what it is vulgarly repreſented, with regard either to the Jews of that country, or to any other perſons, who are foreigners to that nation. In all other reſpects, how far it be blameable or juſtifiable, I neither know nor care; and it is totally foreign to my preſent ſubject, to give myſelf the trouble of enquiring. Wherefore I leave that Tribunal to defend itſelf as it can; only obſerving, that it muſt be conſiderably blacker, than it is poſſible, without abſurdity, to believe, if

it



it have nothing more ſolid to offer in its own vindication, than what our latter ſcriblers have objected againſt it; whoſe whole ſtock of oppoſition to it, being made up of ſuch palpable falſities and abſurdities, as paſs the bounds of all human credibility (as if there were no more ſubſtantial arguments againſt it), ſeems calculated rather to recommend than decry it."

This paragraph, tho' ſomewhat dark and perplexed, was, no doubt, intended as an apology for the Inquiſition, and to expoſe the malevolence or credulity of thoſe who have painted it in ſuch odious colors. I agree with the Satyriſt, that it was foreign to his deſign, to enquire how far this Tribunal is juſtifiable or blameable; but as it is not foreign to mine, let us ſee what has been, or indeed can be offered in its favour. The ſtrongeſt argument, which has ever been urged by the moſt ſtrenuous partiſans of the Holy Office, is, that ſuch a Court is abſolutely neceſſary for the extirpation of Judaiſm and Heretical Pravity, and to preſerve the Catholic Faith in its purity. Now what are the methods made uſe of for theſe ſalutary purpoſes? It is univerſally acknowledged by all writers, both ancient and modern, who have ſpoken impartially on the ſubject, that nothing can be more oppoſite to the ſpirit of the Goſpel.

Even with regard to the Jews, or New Chriſtians, (as they are called) who ſeem to be the principal object of this formidable Tribunal, the celebrated Padre *Antonio Vieira*, whoſe Teſtimony is beyond all exception, as he was a Por-



a Portugueſe, a Prieſt, diſtinguiſhed for his virtue and learning, and had been confined for ſeveral years in the priſons of the Inquiſition, where he was an eye and ear-witneſs of what paſſed within thoſe horrid walls; this Padre, I ſay, has proved to a demonſtration, that the diſtinction of New and Old Chriſtians (no where heard of, but in Spain and Portugal) had been firſt invented, and ever ſince artfully kept up, by a ſet of wicked and deſigning men, purely to ſerve the ends of avarice, bigotry, and malice, to the diſgrace and ruin of the nation. He complains, in the moſt pathetic terms, that the oath of an old Chriſtian, tho' ever ſo infamous, was always admitted againſt a new one, to whoſe depoſition no regard was paid, tho' he lived the life of an Angel; that this notorious partiality, the dread of falſe accuſations, and the fatal conſequences thence reſulting, had depopulated the kingdom, by driving thouſands of the moſt uſeful hands into foreign parts, where too many, overwhelmed with poverty, and ſeeing no end of their miſeries, were at length tempted to embrace Judaiſm; which might have been prevented, had they been treated with the ſame lenity as the reſt of their fellow-ſubjects.

He farther adds, that a vaſt number of theſe unfortunate people were ſtript of all their ſubſtance, on the moſt frivolous pretences, and ſuch evidence, as would have been rejected in any ſecular Court of Juſtice; that many hundred innocents had been tortured to death, or actually

actually brought to the ſtake, for this pretended crime, who had always lived as good Catholics, and devoutly profeſſed their faith in Chriſt to the laſt moment; that the whole proceedings of the Holy Office, in the trial and examination of priſoners, was iniquitous to the higheſt degree, nothing but a complication of the moſt wicked artifices, to induce them to plead guilty; and, when theſe methods failed, that falſe confeſſions were frequently extorted by menaces and racks; in fine, that the injuſtices and cruelties here practiſed, were ſo flagrant and enormous, as to cry aloud to Heaven for vengeance.

Theſe are the chief objections, which the unbiaſſed writers of every denomination have made, to ſhew how much they deteſt the Tribunal, which our Man of Buſineſs apologizes for. Whether the inſtances here produced, (which, it muſt be owned, would exceed the bounds of all human credibility, were they not ſo well atteſted) ſerve to recommend or decry it, the Public is left to judge.

I ſhall take ſome other opportunity to give you a more minute account of the barbarous proceedings of this Tribunal: in the mean while, let us ſee what is farther offered in its vindication. " For the reſt, ſays our advocate, as the Inquiſition in Portugal is a Tribunal eſtabliſhed by royal authority, and reverenced by a whole nation in *cloſe alliance* with us; and as it claims no authority over Engliſhmen, either here, or in the Portugueſe dominions, I think

think it a clear caſe, that it in no wiſe belongs to us, to call them to an account for admitting a Tribunal, which regards none but themſelves, and much leſs can it become us to abuſe them groſsly for ſo doing." —— The ſame ſubject is afterwards thus reſumed, "Whatever pretext a miſcreant ſet of Portugueſe Jews may make uſe of, to inſult their own monarch, our *good and faithful ally*, for tolerating the Inquiſition againſt them, I am perfectly clear in it, that we can alledge no decent or juſt one, for inſulting him ourſelves, or ſuffering him to be inſulted, by means of a Britiſh Preſs. The Inquiſition of Portugal claims no right over Engliſhmen: even Britiſh Roman Catholics at Liſbon, who have not taken the benefit of naturalization, are equally exempt from its juriſdiction."

I remember to have heard an old Fryar at Evora, declaiming, with the utmoſt vehemence, on the ſingular bleſſings of the Holy Office, and inſiſting that, were it not for the zeal and vigilance of its miniſters, the Clergy might ſhut up all their churches. This half-witted Fryar, I am perſuaded, meant no more by this expreſſion, than paying the higheſt compliment he was able to the Inquiſition; tho' it certainly implied no leſs than calling his countrymen (which ſome foreigners have been pleaſed to do) *a nation of Jews*. And yet, after all, I am fully convinced, there are many thouſands of good Catholics in Portugal, in the ſenſe this term is underſtood by Papiſts every where;

where; and that, conſidering their ſtrong attachment to the errors they have imbibed from their infancy; their natural propenſity to idolatry and ſuperſtition, their exceſſive fondneſs of religious parade, and their invincible ignorance; there is little proſpect of a reformation among them, even tho' this Tribunal were aboliſhed. The duke of Braganza, after his acceſſion to the crown, cauſed the Holy Office to be ſhut up for a conſiderable time; and yet the people, we find, remained as ſtaunch Papiſts as ever.

The Portugueſe, in ſhort, have been too long inured to their beloved images, their gaudy proceſſions, and idle inſignificant devotions, to be eaſily induced to change them for the evangelical ſimplicity, which affords nothing to flatter the ſenſes, or to charm the imagination. What they call divine ſervice, conſiſts, as every one knows, of little elſe but outward ſhew and ceremony. Even in the ſacrifice of the Maſs, the lighted taper, the glaring ſilk veſtment, and other pompous appendages, are held as eſſential by Papiſts in general, as the words of conſecration; and indeed when theſe are wanting, no Maſs is to be had. The application of the benefits reſulting from this ſacrament, depends ſo much on mere ſhew, that 'tis ſufficient to ſee the illuminated altar and tawdry prieſt at a diſtance, without underſtanding, or even hearing a ſingle word. But in Portugal, above all other countries, Popery may be truly ſtiled a mechanical religion, which ſo entirely depends

pends on the gilder, painter, ſtatuary, wax-chandler, taylor, *&c.* that, if you take away theſe, the whole fabric falls to the ground, or at leaſt nothing is left to raiſe the people's devotion, or to engage their attention.

However, as our Apologiſt would perſuade us, that the Tribunal we are ſpeaking of is an eſſential part of the Portugueſe conſtitution; and certain it is, that the people have been taught to mention it, in terms of the higheſt veneration, as the great bulwark of their faith: perhaps you may think, that they really look on it as a moſt ſacred Inſtitution. To undeceive you in this point, I ſhall give you a very curious piece of hiſtory relating to its eſtabliſhment in that kingdom.

You muſt know then, that this holy Tribunal owes its exiſtence there to one of the moſt impudent impoſtors that ever appeared in the world: he was by birth a Spaniard, and his name *Saavedra*. This man, having amaſſed conſiderable wealth, by forging apoſtolical briefs, made uſe of it to introduce the Inquiſition into Portugal. For this purpoſe, he pretended to have been ſent as a Legate from Rome, and having ſet up a numerous and ſplendid equipage, was received in this quality at Seville, and lodged in the Archbiſhop's palace. Being arrived on the frontiers of Portugal, he diſpatched his ſecretary before-hand, to adviſe the King (John III.) of his coming, and, at the ſame time, tranſmitted ſeveral fictitious letters, as from the Pope, Emperor, and other

other Princes, wherein his Majeſty was earneſtly requeſted to favour the pious deſign. The good King, giving implicit faith to ſuch a meſſenger, immediately ſent a Nobleman of the firſt rank to pay his compliments, with orders to accompany the Mock-Legate to the palace-royal, where he reſided in great pomp for three months; during which time, he took his meaſures ſo well, as to fix the Holy Office on ſo ſolid a baſis, that it has ever ſince retained the moſt deſpotic authority. Saavedra, having thus effected the buſineſs he came upon, took his leave of the King, but had ſcarce arrived on the frontiers of Caſtile, when he was diſcovered by a domeſtic of the Marquis de Villa Nova, who recollected the Impoſtor's face: upon which he was ſeized and condemned to the Gallies, from whence Pope Paul IV. deſirous to ſee a man, who had done ſuch ſingular ſervice to the Apoſtolic See, procured his diſcharge.

Another inſtance of a ſimilar cheat, which produced ſuch laſting conſequences, is not to be met with in all the records of antiquity; and indeed, conſidering every circumſtance, the fact would ſeem incredible, were it not ſo well authenticated*. It is really amazing, that a Tribunal,

* As this fact is ſo very extraordinary in its kind, I ſhould ſcarce have ventured to mention it, were it not confirmed by the moſt inconteſtable vouchers. I never heard any one of the natives pretend to call its veracity in queſtion. A minute account is given of the whole tranſaction in their hiſtories; and tho' it has been thought proper to expunge

Tribunal, which is univerſally acknowledged to have had ſo vile and infamous an original, ſhould not have been inſtantly aboliſhed, when the fraud, which gave it birth, was ſo palpably detected. But what muſt greatly increaſe the aſtoniſhment, is, that the people, having felt its dreadful effects, ſhould ſo long ſubmit to its inſupportable tyranny. However, their paſſive obedience may be accounted for, eſpecially conſidering the mighty influence of the clergy, who found it for their intereſt to maintain a juriſdiction, which gave them an unlimited power over the reputations, lives, and fortunes of all ranks of men. This undoubtedly was no ſmall inducement to them, ſo readily to ſecond the politic views, on which that Tribunal ſeems to have been firſt built. For, altho' religion and the public welfare were made the pretexts, as they have been in every age, to cover the moſt iniquitous deſigns; yet was it no ſecret, that the bulk of the people look'd

expunge the paſſage in the modern editions, yet there are few, of the leaſt curioſity in that kingdom, who have it not in manuſcript, ſeveral of which I have ſeen and peruſed; particularly in the libraries of the Marquis de Abrantes, of the Count de Vimioſo, and of Cardinal de Souſa, now in poſſeſſion of the Duke de Laſoens. What appears moſt aſtoniſhing of all, is, that, notwithſtanding the Tribunal itſelf is ſo terrible, the impoſture, on which it is founded, was ſuffered to be made a jeſt of, even on the ſtage; inſomuch that a Comedy, entitled, *O falſo Nuncio de Portugal*, was wont to be acted every year, wherein the various tricks put in practice by this notable Fourbe, to introduce the Inquiſition, were expoſed to public mockery.

on it as the deſtruction of both, and held it in the utmoſt abhorrence.

The myſtery of this ſtrange impoſture, may perhaps, in ſome meaſure, be cleared up, when we conſider the boundleſs ambition of the Emperor Charles V. who had married the Siſter of King John, and deſpaired not of meeting with ſome lucky incident, which might annex Portugal to his vaſt dominions. In this King's reign, the Jeſuits got their firſt footing in Portugal, and being always in the Spaniſh intereſt, acted in concert with their brethren, to promote the project, which that Emperor had ſo much at heart, of eſtabliſhing an univerſal monarchy. Theſe good Fathers foreſaw, that Saavedra's ſcheme would contribute not a little to this great end, and lent their aſſiſtance accordingly. With the ſame view it was, that they uſed all their artifices in promoting the romantic expedition of King Sebaſtian to the coaſt of Africa *, wherein himſelf and the flower of his nobility miſerably periſhed; which ſo diſtracted and weakened the kingdom, as facilitated the conqueſt of it, not long after, by Philip II. who inherited all his Father's bad qualities, and not one of his good ones. This is ſo far from a mere conjecture of mine, that I have often heard it aſſerted by the moſt judicious of the natives. Nor can it be doubted, that Spain, when it finds a conve-

* Brantome, the French Hiſtorian, mentions this proceeding of the Portugueſe Jeſuits as a thing public and notorious.

nient

hient opportunity, will renew its old pretenſions on that kingdom, which it was forced to give up with ſo much reluctance. Indeed, conſidering the great lenity wherewith the Jeſuits are there treated at preſent, notwithſtanding the fulleſt conviction of their being equally concerned in the broils and plots of South America, with their Portugueſe Brethren, it is not improbable that ſomething of this nature had been lately carrying on between them. Be this as it will, it can ſcarce be ſuppoſed, that a man of Saavedra's character, with all his ſtock of impudence, would have dared to embark in ſuch an affair, had he not had ſome powerful abettors; and one thing is indubitable, that the Pope himſelf, who ſhould ſeem to have moſt cauſe to be offended, was ſo far from being diſpleaſed, that he not only procured the Impoſtor's liberty, but gave him a very gracious reception.

It may indeed be inferred from the preceding narrative, that, as the Inquiſition could not be eſtabliſhed but by the royal authority, ſo it ſtill owes its continuance to the ſame, as the Kings of Portugal, at their inauguration, ſwear to maintain its juriſdiction. But this oath ought to be look'd upon, rather as an act of neceſſity, than a mark of their approbation. For, whatever were the views of John III. in permitting this Eccleſiaſtical Fortreſs to be erected, his ſucceſſors were too ſenſible, of what dangerous conſequence it might be, to attempt pulling it down. Perhaps 'tis one of

the hardeſt things in the world, to wreſt out of the hands of a clergy, ſo numerous, vindictive, and bigotted as that of Portugal, the power they have once got poſſeſſion of, and can plead ſuch long preſcription for. The grievous abuſe, which the Inquiſitors make of this power, is ſeverely felt by many, and plainly enough ſeen by all: but the ſpecious pretext of religion authorizes their exceſſes, againſt which, if any one opens his mouth, he would be treated as the worſt of Heretics. This renders the Holy Office ſo terrible, that inſtances can be produced, where even the royal interpoſition could not ſave a delinquent from its fury. The laſt Time I was in Liſbon, the Inquiſitors carried their inſolence ſo far, as to ſearch for prohibited books in the King's palace. Their power, I am informed, has been ſomewhat reſtrained, ſince the late earthquake; and, as far as can be judged from certain new regulations, it may be preſumed, that our good friend and ally, as he is moſt emphatically called, never gave himſelf a ſingle moment's concern about the liberties our ſcriblers have taken with this Tribunal: on the contrary, there is ſome reaſon to believe, that his Majeſty heartily wiſhes he could get well rid of it.

It may be eaſily gathered, from the account here given, that the Inquiſition, as our Satyriſt obſerves, may well be reverenced by a whole nation. It is reverenced indeed, but with what kind of reverence is it? Such as

the trembling wretch pays to the executioner, when he is fixing the cord round his neck, or chaining him to the ſtake. The very name of this Tribunal in Portugal carries the terrors of death with it. Even thoſe, who extol its inflexible rectitude in public, may be perceived to curſe it with their eyes, and to intimate, as plainly as their fears will permit, that nothing in nature is ſo deteſtable; but when they dare diſburden their minds, no appellation is deemed harſh enough. The ſofteſt terms I have heard on theſe occaſions, when they ſpoke of the Inquiſitors, were thoſe of *hangmen*, *ſavages*, *dogs*, *wild beaſts*; and all this from the mouths of ſuch as were never ſuſpected of Judaiſm.

With regard to the inſtance produced by the Satyriſt, to ſhew how little reaſon we have to complain of the ſeverity of this Tribunal, to wit, that Britiſh ſubjects, even tho' Roman Catholics, are exempt from its juriſdiction, it is a moſt notorious falſity; ſince every one knows, that not only Britiſh Papiſts, but Britiſh Proteſtants alſo have been, and ſtill are, ſubject to it, in Spain as well as Portugal. As to the latter, 'tis ſufficient to mention an Engliſh Conſul apprehended at Liſbon, in the time of Cromwel's uſurpation; and another of the ſame quality, in the Iſland of Teneriffe, about the middle of King William's reign. The crime of both theſe Gentlemen was nearly of the ſame kind. They had, it ſeems, reprehended one of their domeſtics, who had clan-

deſtinely renounced his religion, and got himſelf new-baptized *, or (according to the vulgar phraſe uſed in our factories abroad) *white-waſhed.* I could add ſeveral recent facts of the ſame nature, which made a great noiſe in both countries. But as the preſent queſtion turns on the exemption of Britiſh Papiſts, not naturalized, I can poſitively affirm on my own knowlege, that nothing can be falſer.

For brevity's ſake, I ſhall ſingle out a very late inſtance. It is of a merchant's clerk, who was ſeized, as he was going about his maſter's buſineſs, and hurried away to priſon, where he remained upwards of a year; and narrowly eſcaped coming out in the public Auto, tho' he underwent ſome private penance, which he dared not divulge, being under an oath of ſecrecy. What he ſuffered within thoſe walls I know not; but this I know, that he went in fat and jolly, and came out as thin as a ſkeleton, with a ſettled gloom on his countenance; and, on any queſtion being put to him about his treatment there, ſeemed in a perfect agony. Now, what do you think was the

* Papiſts, in their diſputes with us, generally grant our baptiſm to be as valid as theirs. But this is no more than a mere compliment; for 'tis the univerſal practice abroad, to baptize every proſelyte over again, notwithſtanding the certificates of their prior baptiſm. To palliate this proſtitution of the ſacrament, 'tis alledged, that they only do it, *ſub conditione.* However, the practice ſerves to ſhew their contempt of our form, as well as of our clergy, to whom they allow leſs power in theſe caſes than to laymen, or even to women of their own party.

enormous

enormous crime which this young man had been guilty of? Nothing more than gently puſhing back the arm of an impudent beggar, who thruſt into his face a little waxen doll repreſenting ſome Saint, which this ſort of people are wont to carry about the ſtreets, and offer paſſengers to kiſs, when they aſk an alms. This piece of diſreſpect the Beggar accuſed him of to the Lords Inquiſitors, who judged it an high contempt of religion, and chaſtiſed it accordingly.

Having thus given you an account of the eſtabliſhment, nature, and juriſdiction of the Holy Office, as well as of the veneration it is held in by the Portugueſe, I muſt refer you to my next for that of an *Auto de fe*, and am, *&c.*

LETTER II.

SIR,

I Am afraid the account, which our Man of buſineſs is going to give of the ſolemnity of an *Auto de fe*, will prove as little ſatisfactory as that he has already given of the Inquiſition. But let us hear how he introduces his deſcription of this auguſt ceremony, or Act of Faith, as it is called.

" An *Auto de fe*, ſays he, is a jail-delivery of the Inquiſition, which is an eccleſiaſtical court of that country, not unlike our ſpiritual

court of *Doctors Commons*, but with greater extent of juriſdiction and power, and with priſons for the detention of delinquents within its cogniſance. Such jail-deliveries are not annual, nor is there any ſtated time for them. They are very rarely held in two ſucceſſive years, but rather moſtly, at two and three, and ſometimes, at four years diſtance, from one to another."

Let us ſtop here a moment. It may be eaſily perceived with what view our Court, of Doctors Commons is compared to that of the Holy Office. But, not to waſte time in expoſing the malice of ſuch a parallel, it will be ſufficient to appeal to the very account here given, whether there can be a more flagrant inſtance of injuſtice and barbarity, than to drag a man ſuddenly from his houſe and family, to hurry him away, not unfrequently with his wife and children, and (to render the treatment more inſupportable) to confine them ſeparately in dark and loathſome dungeons, deſtitute of all the comforts of life, without being ever permitted to have the leaſt intercourſe with each other, or to apply to any one for advice or relief, except to ſuch ſworn advocates of the Inquiſition, whoſe ſole buſineſs it is, to entrap the forlorn diſpirited wretches with a thouſand captious interrogatories, to take advantage of every unguarded word utter'd in the anguiſh of their ſouls, and thereby expoſe them to inevitable ruin? This is the picture drawn of that infernal Court by the honeſt

Padre



Padre Vieira, who ſpeaks of it from his own ſad experience. The very idea of ſuch a ſcene, tho' but for a ſhort ſpace, muſt ſtrike every humane breaſt with horror. But what heart can conceive the diſtreſs of theſe miſerable victims, who are forced to endure all this, for the ſpace of four years, and ſometimes longer, unleſs death perhaps puts an end to their ſorrows, which is frequently the caſe of perpetual melancholy and deſpair? Even then the cruel perſecution does not ceaſe, but follows them beyond the grave: their very bones, the fleſh whereof has been conſumed with quick lime, are carried out in the proceſſion, and burnt with the ſurvivors, in order to perpetuate the infamy on them and their whole generation. Have we ſeen any thing like this in England, ſince the priſon of the Lollards, wherein the Wickliffites were ſo long confined, and ſo many ſecret murders committed? This indeed was not much unlike the priſons of the Holy Office; but as it was the invention of Popery, ſo it entirely dropt with it.

Whether it be owing to the force of truth, or mere inadvertency, the Apologiſt has confeſſed, in the paſſage above-quoted, to one of the heavieſt charges brought againſt the Inquiſition, namely, the tedious detention of priſoners. If theſe unfortunate perſons, who, it cannot be denied, are frequently apprehended on frivolous pretences, and the ſlighteſt preſumptions, and too often fall a ſacrifice to the malicious combinations of their enemies, whoſe depoſitions



depoſitions manifeſtly contradict each other; if theſe perſons, I ſay, are really found guilty of the facts charged on them, why are they not immediately chaſtis'd? And why is not the world acquainted with the circumſtances of their crimes, ſo as to be convinced of the equity of the puniſhment? If no legal proof appears, why are they kept in ſuch horrid ſuſpenſe? Why treated with ſuch exceſs of cruelty, and forced to languiſh ſo long, in the dreadfulleſt of all priſons, next to that of Hell, equally ignorant of the cauſe of their detention, and uncertain what they are ſtill to ſuffer?

The reaſon of this proceeding, ſo contrary to the rules of common equity, is aſſigned by the Padre above referr'd to; and ſuch a reaſon it is, as muſt render the Inquiſitors eternally infamous. The miniſters of this ſacred Tribunal, it ſeems, when they can find no juſt cauſe for detaining a priſoner, always wait in expectation that ſome evidence may at length appear, ſufficient to convict him. For this end, the depoſitions of all his relations, of all his friends, acquaintance, and neighbours, are ſecretly taken. Every indiſcreet action he may have committed, every inadvertent word he may have uttered, during the whole courſe of his life, now riſe up in judgment againſt him; from all which, it would be ſtrange indeed, if ſuch men as Inquiſitors, more anxious to find the party guilty than to clear up his innocence, ſhould not be able to draw ſomething criminal. In caſe they ſhould be diſappointed in this

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ſevere ſcrutiny, 'tis no advantage to the priſoner, whoſe detention in ſo dreadful a place, with ſo little proſpect of relief, generally anſwers the ſame purpoſe. The ſubtle Inquiſitors are taught by experience, that a wretch, in this ſituation, grown weary of life itſelf, is at length induced to confeſs what he never thought of, or (as he is perpetually racking his brain, to diſcover, if poſſible, the cauſe of his detention) may perhaps recollect ſomething he has really done, whereof he accuſes himſelf; which, tho' not laid to his charge, or not proved, happens to fall under the cogniſance of this Tribunal. For, as the Padre continues, a man, confined in theſe priſons, has time enough to revolve the frailties of his whole life, and to ſift his conſcience to the bottom.

Thus the pretended Delinquent ſtands, as it were, ſelf-condemned, acknowledging the juſtice of a ſentence, which in his heart he cannot but look upon as cruel, partial, and unmerited; glad to obtain his long-loſt liberty, by ſubmitting to any puniſhment leſs than that of the ſtake; which would have been the conſequence of an obſtinate perſeverance. Nothing now remains but to be brought forth, to fill up the religious parade of an Auto, with his head ſhaven, a burning torch in his hand, cloathed in a ridiculous habit, expoſed to the ſcorn and contempt of the rabble; and to ſtand, as a Convict, to hear his ſentence read, and to live, ever afterwards, a mark of reproach and infamy.



It is allowed by every one, even in thoſe countries where Popery bears the greateſt ſway, that the Proceſſes of the Inquiſition are totally different from thoſe of all other Courts of Juſtice, which are, or ever were, in the world. If their methods of proceeding are ſo very righteous and unexceptionable, as I have heard many Papiſts in England aſſert, why ſhould they be aſhamed or afraid of having them divulged? What neceſſity of obliging priſoners, when diſcharged, to take an oath of inviolable ſecrecy, which ſhould they chance to break, by dropping the ſlighteſt hint of what has paſſed, it would be as much as their liberty, if not their lives, are worth? Surely all the plagues, which God, in his wrath, ever inflicted on mankind, cannot be compared to that of a numerous body of wicked Eccleſiaſtics, armed with power equal to their ignorance, avarice, and bigotry.

Our Satyriſt, after having acquainted us with the nature of an *Auto de fé*, or Jail-delivery of the Inquiſition, thus proceeds in his deſcription of this catholic ceremony. "After the lecture of the Tryals, ſays he, in the church of St. Dominic, the Priſoners, appointed to die, are delivered to the Secular Judges, who retire with them to the high Court of civil and criminal Judicature. Here they are again brought before them, one by one: the proofs are again read and examined by the ſaid Judges; and the facts appearing to them to be fully proved, ſentence is pronounced upon each offender in his

his turn. Then they are jointly conveyed to the place of execution, and there put to death, as their ſeveral ſentences direct."

Would not any one be apt to imagine from this account, that the whole proceſs of what had paſſed before the ſecret Tribunal of the Inquiſition, was firſt publicly read in the Dominican Church, and then delivered to the ſecular Judges, in order to enable them, in caſe any doubts or ſcruples ſhould ariſe, with regard to the legality of the proceedings, or validity of the evidence, to re-examine both, with that candor and impartiality, which is the indiſpenſable duty of every Magiſtrate, eſpecially in capital caſes? Thus it certainly ought to be; ſince otherwiſe it cannot be conceived, how they could paſs ſentence, without wounding their conſciences. But will our Satyriſt dare to aſſert, that this is actually the caſe?

Every body knows, that the main ſubſtance of the proceedings, with every material circumſtance, which might ſet the fact in its true light, are kept in the profoundeſt ſecrecy, and that no Layman is ever permitted to inſpect the regiſters of the Holy Office. The Lay Judges are as utter ſtrangers to the names and quality of the witneſſes as the priſoner himſelf: they know nothing of the wicked combinations which have been formed, nor the illicit arts made uſe of to convict him. Nothing appears to them, but the ſummary of what he has been accuſed of, and this perhaps exceſſively aggravated, the depoſitions of nameleſs witneſſes,

LETTER III.

SIR,

MY laſt, I think, ſufficiently proved, that an *Auto de fe* is not ſo much an Act of Faith, which the words import, as of the hypocriſy of Inquiſitors, who thus make a mockery of God and man, by abuſing the venerable name of religion, and forcing the ſecular Judges to become their butchers. In this letter, I ſhall take notice of the charge brought againſt the Portugueſe Jews, to whoſe malicious inſtigations our Satyriſt imputes moſt of the wicked libels lately publiſhed here againſt the Inquiſition. This Pſeudo-Proteſtant, to keep up the character he has aſſumed, pays a ſort of compliment to the Church of England, which, as he inſinuates, muſt be no leſs ſcandalized than himſelf, at ſeeing the Holy Office treated with ſuch indecency. He expreſſes a particular indignation againſt a certain paultry Print, wherein a Miniſter of our Church is exhibited, holding out to his moſt Faithful Majeſty, the view of an Auto de fe, and telling him, in doggrel language, that the ruin of his Capital is a puniſhment for his tolerating the Inquiſition, and that the only means to obtain the favor of Heaven is to aboliſh that Tribunal.

" This, ſays he, is inſulting Majeſty with a vengeance! Had the figure been made to exhibit a circumciſed Rabbi, the thing had been in character,

character, and none would wonder that a Chriſtian Monarch ſhould be vilified by ſuch a profligate race. But the enormity would have been too *meagre* and inſipid for Jewiſh digeſtion, if it had not been *plumped up*, to anſwer at once two important purpoſes; the one, to wound their own natural Sovereign in the dark; the other, to wound him through the ſides of a people who afford them hoſpitality. Therefore was their malignity to be covered under the character of an Engliſh Divine, and the perfidy of the Synagogue to be placed to the account of the Church of England; a Church, whoſe members pique themſelves upon moderation; a Church, whoſe miniſters are no more intereſted in the exiſtence or non-exiſtence of a Portugueſe Inquiſition, than the Mufties of Conſtantinople, in what concerns Doctors Commons. However, ſuch is the malice of this abandoned rabble! The perfidy had loſt its reliſh with theſe modern Iſraelites, if Judas' ſauce had been wanting, the zeſt of ingratitude."

As to the Print here ſpoken of, I never ſaw it; but ſuppoſing it to be as repreſented, whatever may be thought of its decency, it could not, I am perſuaded, be intended as an inſult on the King of Portugal; unleſs it be an inſult to point out an houſe infected with the plague, and to warn our neighbours to uſe ſuch precautions as may prevent a general contagion. Papiſts indeed look on us, as not only ſeparate from the Catholic Church, but to be in full as

bad, if not a worſe ſtate than Mahometans. On the contrary, we, whoſe religion is built on the principles of Chriſtian charity, cannot but look, even on the Portugueſe, notwithſtanding all their errors and ſuperſtitions, as members of the ſame Body. From hence we are induced to ſympathize at their afflictions, and to expreſs our anxiety for their relief. If the Satyriſt is really a Proteſtant, as he pretends, will he have the aſſurance to inſinuate, that no one can ſhew his averſion to the Inquiſition, which is ſo generally allow'd to be the main ſource of the grievances of that unhappy kingdom, without being a Jew?

That the unlimited power, exerciſed by the Holy Office over all ranks of men, not even foreigners excepted, and the bloody perſecution of thoſe who are ſtigmatized by the name of New Chriſtians, have been of the moſt pernicious conſequence, not only to the Capital, but to the whole nation, long before the fatal firſt of November, is beyond all contradiction; as one of the wiſeſt and beſt men, which Portugal can boaſt of, has evidently proved. Theſe were the general ſentiments of the nation in his time; and, as the ſame grievances ſtill ſubſiſt, what motive can thoſe of the preſent age have, not to think in the ſame manner? Certain it is, that they do think ſo, and that nothing is more deteſted by them.

As our Satyriſt talks ſo much of the Jews vilifying a Chriſtian Monarch, that is, by expreſſing their abhorrence of the Inquiſition, let me

me aſk him, what has Chriſtianity to do with this Tribunal, whoſe whole proceedings are ſo diametrically oppoſite to the gentle precepts of the Goſpel; a Tribunal, whoſe flagrant injuſtices and cruelties, the very Turks, nay, even the moſt barbarous Savages, would bluſh at? Not only the kingdom of Portugal, which groans under its iron rod, but all mankind, are intereſted in its abolition.

With how wretched a grace does this man cry up the moderation of the Church of England, when he had told us juſt before, that our ſpiritual Court of Doctors Commons is not unlike that of the Inquiſition? If the parallel holds, may it not be inferred, that, as the former is acknowledged by us to be uſeful in many reſpects, ſo the latter is to be regarded in the ſame light; and conſequently, the miniſters of our Church, who are, according to this way of reaſoning, to be reputed a ſpecies of Inquiſitors, cannot be wholly unconcerned at any thing, which may affect the dignity or juriſdiction of a Tribunal, ſo much like their own.

Whatever hand the rabble of modern Iſraelites had in the ſcandalous Print above-mention'd, or whoever may have been wounded by it, I never heard any but our Popiſh Miſſionaries complain of the ſmart. The Jews, or New Chriſtians of Portugal, are charged with perfidy and ingratitude, in taking ſuch liberties with the wholeſome inſtitutions of their forefathers. Perfidious and ungrateful wretches indeed! not

to acknowledge the invaluable bleſſings of being eternally perſecuted, and expoſed every moment to confiſcations, gallies, tortures, and death! But, to be ſerious, I think, they complain with ſome reaſon, that their *natural* Sovereign treats them very unnaturally, or at leaſt ſuffers the Inquiſitors to do ſo; and, notwithſtanding all their religious prejudices, I believe, I may venture to affirm, that, were he to follow the dictates of his own benevolent temper, in affording them the ſame protection and indulgence as other Chriſtian Monarchs do, they would pray to God, for his long life and happy reign, with more fervor and devotion, than any of his Catholic Subjects do to their wooden Saints.

The Satyriſt is never tired with railing at the poor Portugueſe Jews, whom he ſtyles the loweſt of the Fry. But I beg you'll obſerve, with what meekneſs he begins, like a true Inquiſitor, one of the bittereſt invectives that was ever penned. "It is not, ſays he, *p.* 31. from malice, bigotry, or prejudice, I ſpeak thus of them, but from the force of Truth. To a Jew, as a man, I have no more diſlike than to any other. On the contrary, I pity them enough to wiſh them honeſt, peaceable, and happy; and would not, for any ſum, hurt the hair of the head of any individual among them." — With the ſame gentle prelude, the miniſters of the Holy Office deliver up a priſoner to the ſecular arm, entreating the Lay Judges to treat him tenderly, when they know he

he is going to the ſtake. Whether this obſervation be juſt, will appear from what immediately follows.

" But a Jew, continues our Satyriſt, as a Jew, muſt be the abhorred of all mankind.—Now as the whole Jewiſh race is juſtly deemed the loathſome outcaſts of human nature, ſo the Portugueſe Jews are the moſt offenſive dregs of Judaiſm itſelf.—They are a ſet of prevaricating wretches, who live in an eternal diſpoſition to deceive both earth and heaven, faithleſs alike to Chriſtianity and Judaiſm.—— Tho' ſecretly attached to the latter, they openly profeſs the former, ; and this, with ſuch exceſs of hypocriſy, that it may be juſtly ſaid, as it is generally known, that all the ſuperſtitions, wherewith Portugal is ſo much upbraided, are chiefly owing to the artificial hypocriſy with which theſe wretches endeavour to cover their own perfidy."

Now with regard to the prevarications and hypocriſies charged on this profligate race, to what cauſe are they to be imputed, ſuppoſing the whole to be fact? Certainly not to the Jews themſelves, who, we may preſume, would behave like other men, as we find they do, in England and other countries, where liberty of conſcience is allowed. To what cauſe then can ſuch conduct be owing? No doubt, to the Inquiſitors, who, by ſanguinary Laws, would force men to act contrary to their real ſentiments. Would not the abuſes complained of be totally prevented, were this people ſuffered

to worſhip God, in the way they think moſt agreeable to him? What indecencies do we find them guilty of here, more than thoſe of any other denomination? We believe them indeed to be in an error, and pray for their converſion, but have no notion of driving people to heaven with racks, halters, fire, and faggot.

Our Man of buſineſs is ſo blinded with paſſion, that he ſeems to have ſomewhat overſhot his mark, and perhaps will receive little thanks from the party he ſo warmly eſpouſes. He has favour'd us with a very extraordinary anecdote, which, tho' affirmed to be generally known, I believe, you never heard of before. It is, in ſhort, that all the ſuperſtitions, wherewith Portugal is ſo juſtly upbraided, are chiefly owing to the artificial hypocriſy of theſe Judaizing Chriſtians. And, pray, what do theſe ſuperſtitions conſiſt in? I ſhall here give you a ſmall ſpecimen, whereby you may judge of the reſt.

They conſiſt, as all the world knows, in the adoration of images and relics, which are either ſet on altars, with glaſſes before them, as in a toy-ſhop, or carried about the ſtreets in proceſſion, upon mens ſhoulders; in making Demi Gods of departed ſouls, paying them religious addreſſes, and burning candles, lamps, and incenſe, in honor of their pictures and ſtatues, as well as of themſelves; in going on pilgrimage to our Lady of the *Rock of France*, to our

Lady

Lady of *Grace* *, or to the once more reſpectable Lady of *Mount Carmel*, in whoſe protection

* With regard to the two firſt-mentioned Ladies, I muſt beg leave to inſert here a ſmall anecdote. The Princeſs of Braſil, having been ſuddenly taken ill, made a vow to preſent them with a certain ſum, in caſe ſhe got the better of her ailment. Her Highneſs, it ſeems, whether from the goodneſs of her conſtitution, or the natural effect of the medicines apply'd to her, happily recovered; but the cure being wholly attributed to the interpoſition of one of theſe Ladies, it was ſomewhat dubious, which of them ſhould have the honor of the miracle. The Fryars, their reſpective Guardians, commenced a law-ſuit, which, after much altercation, was at length compromiſed, by dividing the money between both, that is to ſay, by equally ſharing it among the Fryars of each monaſtery. Before I have done with this weighty ſubject, it may not be amiſs to inform you, that our Lady of the Rock of France, altho' ſhe is made of nothing but wood, has at preſent a claim to higher veneration than any other of the numerous Ladies in Liſbon, not excepting the large ſilver one, who was protectreſs of the chapel royal, but had the misfortune of being melted down, in the conflagration which ſucceeded the earthquake. The ſumptuous ſhrine of the Lady, whoſe hiſtory I am giving, was thrown down with the ſhock, but, as it luckily happened, the Lady herſelf received little damage. The conſternation being ſo univerſal on this occaſion, that all the people began to fly from the city, an happy expedient was hit on, to raiſe their drooping ſpirits, by taking the miraculous image out of the rubbiſh, which, after being well waſhed, and new cloathed in a white garment, was fixed on an eminence, where ſhe could be eaſily ſeen. The project fully anſwered the purpoſe; for no ſooner was the watch-word given, but the report of ſuch a prodigy ſpread like wild fire. The credulous people, now convinced by ocular demonſtration, that their Protectreſs had not forſaken them, returned back to the city. Perhaps you'll think this ſtory a mere piece of drollery; but I aſſure you, I had it from ſeveral Portugueſe, as undoubted fact, and ſome Gentlemen, now in England, well remember it.

the vulgar put much more confidence, than they do in that of God Almighty; in chanting hymns to the praiſe and glory of the Mother of God, the *Queen of Heaven*, and *Refuge of Sinners*; in repeating the Roſary, and hurrying over a long ſtring of *Ave-Marias* and *Pater-Noſters*, the merit of which conſiſting in the quantity and not the quality, beads are judged abſolutely neceſſary, to prevent miſ-reckoning in the tale; in hearing Maſſes at privileged altars; in the gainful traffic of indulgences, which his Holineſs ſells by the Lump, and the Commiſſary retails at his own price; in the more lucrative trade of begging money to relieve the ſouls in Purgatory, which is farmed out for a certain ſum, ſufficient to maintain an infinite ſwarm of Prieſts and Fryars, whilſt the overplus goes into the Farmer's own pocket; in the baptizing of Bells, and a thouſand other things, of the ſame importance to religion, and all equally edifying.

Theſe, Sir, are the things wherein conſiſt the very life and ſoul of Popery, for which Portugal is diſtinguiſhed above all other catholic countries; and theſe, no doubt, are admirably well adapted to remove the prejudices of Jews, and to make them grow enamoured with the Goſpel. It has indeed been hitherto the opinion of us Northern Heretics, as well as of the moſt learned in the Church of Rome, that theſe pious cuſtoms are of pagan original: but the whole, we are now informed, is owing to the artificial hypocriſy of modern Iſraelites.

If

If this be the caſe, as our Satyriſt affirms, one would think that even Inquiſitors themſelves ſhould be aſhamed to authorize the ſuperſtitious practices of ſuch vile profligates. But are they really aſhamed of them? So far from it, that nothing is more ſtrongly recommended from the pulpit. There is nothing on earth, next to the conſervation of their own power, which they hold ſo ſacred; inſomuch that the leaſt diſreſpect ſhewn to one of their conſecrated pieces of wood, or the enſhrined bone of a dead man *, which may perhaps be of one that was hanged, would be puniſhed with more rigor than theft or murder.

I will not diſpute, but ſome indecencies may have been committed by pretended Chriſtians, which merited a ſevere chaſtiſement; tho' even in theſe caſes, the proceedings of the Holy Office can never be juſtified. But what I chiefly inſiſt upon, is, that the unchriſtian methods taken by Inquiſitors, to root out Judaiſm, only ſerve to promote it, by increaſing the averſion of thoſe, who ſecretly embrace it, to

* There was, in the King's chapel at Liſbon, a famous Reliquary, or cupboard of Relics, which was never open'd but on high feſtivals, when you might ſee crouds kneeling before it. It was full of dead mens bones, ſent as a preſent from Rome, and affirmed to have belonged to different Saints, ſome upwards of fifteen hundred years old, which were all conſumed in the earthquake. Whatever theſe bones might be worth, I know not; but the Reliquary, or cupboard itſelf was certainly of great value, as the inſide was plated with gold, and ſet with large brilliants.

the very name of Chriſtianity *; and, which is ſtill worſe, expoſe the ſincereſt profeſſors of the Goſpel to endleſs perſecutions. The people of Portugal have found, by long experience, that the dark and myſterious proceedings of that Tribunal are an encouragement to falſe and malicious accuſations, the ſource of infinite diſorders and confuſions; and that its exceſſive rigors anſwer no other end, but to ruin ſuch as are really Chriſtians, and to render thoſe, who are not ſo, hypocrites.

This fatal effect is ſo notorious, that, as the Padre obſerves, thoſe, who are really guilty of the facts laid to their charge, ſtand a much better chance of obtaining their liberty, than ſuch as are perfectly innocent. The former, conſcious of their crimes, find it the ſhorteſt

* I have often heard the ſtory of a Portugueſe Jew, who fled to Holland: his Father had been burnt alive for Judaiſm. This man had not yet been inſtructed in the law of Moſes, and behaved in every reſpect, like a good Catholic, till this dreadful execution, when he ſaw his Father expire in the flames, with the conſtancy of one of the ancient martyrs; which made ſo deep an impreſſion on him, that he inſtantly conceived ſuch an averſion to the principles of Chriſtianity, as to determine with himſelf to renounce it. The only reaſon he gave for his apoſtacy, was, that a Religion, which authorized ſuch barbarities could not poſſibly be good. Had this unhappy man known but half as much of the Goſpel, as he did of Popery, he might have eaſily ſatisfy'd himſelf, that the former teaches no ſuch cruel maxims; and whatever reproaches he may deſerve for taking ſo raſh a ſtep, the heavieſt charge falls on the Inquiſitors, who rais'd ſuch violent prejudices in him againſt a Religion, which breathes nothing but lenity and mercy.

and

and wiſeſt courſe to confeſs immediately, and to put on a ſhew of repentance, which, they know, will procure their diſcharge in the firſt *Auto*, generally with a very ſlight puniſhment, and ſometimes none at all, except wearing a *San Benito*; which people of this character, who have nothing to loſe, make but little account of. For it is to be noted, as the ſame Padre adds, that Inquiſitors, notwithſtanding their ardent zeal for the Faith, ſeldom give themſelves much concern about thoſe, from whom nothing is to be got. Whereas the latter, conſcious of no miſdemeanor, whereof the Holy Office claims cognizance, languiſh many years in confinement, and at length are put to the torture, in order to extort a confeſſion. Some perſons have had ſuch reſolution, that nothing could ever induce them to plead guilty. Others have retracted their forced confeſſions, the inſtant they were taken off the rack. Too many, terrified at the very ſight of the inſtruments of torture, have accuſed themſelves of crimes which never entered into their thoughts. Every one of theſe unfortunate creatures, if they eſcape with their lives, are ſure to be ſtript of all their ſubſtance, and, to add to their afflictions, expoſed to laſting infamy, more bitter to a generous mind than death itſelf.

Let our Man of Buſineſs therefore talk no more about inſulting the Portugueſe Nation. Can there be an higher inſult than to ſuppoſe them ſo diveſted of humanity, as not to regard ſuch



ſuch horrid proceedings in the ſame light that we do, and not to look with equal deteſtation on thoſe ſhocking barbarities, to which ſuch prodigious numbers have fallen victims? *Mariana*, the celebrated Spaniſh Hiſtorian *, aſſures us, that the Inquiſitors cauſed to be burnt, in Spain alone, and this in a ſhort ſpace of time, after its eſtabliſhment in that kingdom, upwards of two thouſand New Chriſtians, that is, ſuch as were of a Jewiſh race. If ſuch a multitude were put to this cruel death in ſo public a manner, how many more muſt have periſhed in ſecret dungeons, or been deſtroyed by other methods? This author ingenuouſly confeſſes, that the world was greatly aſtoniſhed at ſuch ſeverities, and that the proceedings of this Tribunal were totally different from thoſe of all other Courts of Juſtice in every part of the globe; yet ſtill he extolls them as laudable and neceſſary; for which he appeals to the ſalutary effects they produced, by purging the nation of Hereſy and Judaiſm, and thereby preſerving the Catholic Faith in its purity.

The Proteſtant antagoniſt of Mr. Bower, taken notice of in my firſt letter, among other objections to his account of the Inquiſition of *Macerata*, calls in queſtion that part of it, wherein we have ſo ſhocking a deſcription of the relentleſs temper of the miniſters of that Tribunal. "They are, ſays the Hiſtorian, ſo

* The ſame author who has defended the lawfulneſs of murdering heretic Princes.

entirely

entirely diveſted of humanity, that, whilſt the poor wretches are groaning under agonies, greater than the ſtrongeſt imagination can paint, nay, even expiring before their eyes, they are diverting themſelves with the idle chit-chat of the town." — Now as this inſtance diſcovers a diſpoſition more inhuman than that of the moſt barbarous ſavages, the objector thinks it incredible, and gravely aſks, whether Inquiſitors are not human creatures.

For my own part, tho' I cannot undertake for the veracity of Mr. Bower's narrative in every particular, yet, as far as relates to the proceedings of the Holy Office, which is governed by the ſame maxims, and acts nearly in the ſame manner every where, it ſufficiently appears, from the evidence already produced, that he has not at all exaggerated on this head. Inquiſitors, it is true, are ſhaped like other men, but do not ſeem to have the ſame kind of ſouls: they appear as little affected with the groans and agonies of their fellow-creatures, as the racks which are apply'd to their limbs. The hearts of theſe Eccleſiaſtical Judges are grown quite callous, and, like thoſe of butchers, ſo inur'd to ſhedding of blood and the ſight of mangled carcaſſes, as to have loſt all ſenſibility. Perpetual ſcenes of diſtreſs and horror become ſo familiar to them, that what would rend the very heart-ſtrings of other men, make no more impreſſion on theirs, than on a piece of adamant. Indeed, without ſuch a temper, no man is rightly qualify'd to be an Inquiſitor.

To

To convince the unprejudiced (in which number may be included every one, who is not irrecoverably immers'd in the bottomleſs depths of Popery) that this is the genuine character of the Miniſters of that Tribunal, I ſhall quote a few remarkable paſſages from the juſtly eſteemed Padre *Antonio Vieira*'s account of the Inquiſition of his own country, under whoſe tyranny he ſo long groaned, and whoſe priſons he compares to the manſions of eternal horror. Theſe paſſages I tranſcribed from an original manuſcript in the Library of a Nobleman at Liſbon; and as they contain ſome very curious incidents, which have never, as I can learn, been tranſlated either into our own or any other language, I doubt not but they will meet with a favourable reception, and make the ſame impreſſion on every humane breaſt as they have done on mine. The facts themſelves are inconteſtable *, and told with that noble ſimplicity which

* As to the authenticity of the paſſages here referr'd to, I think it neceſſary to acquaint the Public, that there are two or three original manuſcripts extant, in the Padre's own hand-writing, and about as many more in that of a Secretary of this Tribunal, who, ſtruck with horror at the enormous wickedneſs he there diſcovered, eſpecially at the unmerited ſufferings of the Padre, left his country, and fled to Venice. One of theſe manuſcripts, properly atteſted, I was permitted to tranſcribe, and afterwards compared it with ſeveral copies, in the libraries of ſome perſons of diſtinction, particularly in that of Don Joze Barboſa, Regular Canon of the Order of Divine Providence, and of his Brother, Diogo Barboſa, author of the *Bibliotheca Portugueſa*, who, I believe, is ſtill living. I could mention

which comes from the heart. Every word breathes the man of ſenſe, the Patriot, and the Chriſtian. But I muſt defer gratifying your curioſity till my next, and, in the interim, am, *&c.*

LETTER IV.

SIR,

I Am now to give you the promiſed extract from the honeſt Padre's account of the Inquiſition of Portugal, which is is follows.

" Two circumſtances of great injuſtice and barbarity, *ſays the Padre*, are here to be noted; the firſt reſpecting the new regulations made by the Holy Office *; the ſecond the tedioufneſs of the Proceſs, which is ſpun out to ſuch an unreaſonable length, as would tire the patience of Job. According to the methods practiſed in this Tribunal, the moſt innocent perſon living is never ſure of being honourably ac-

tion other vouchers, but theſe, I apprehend, are ſufficient. Moreover, there are ſome Gentlemen, now in England, both natives and foreigners, who have ſeen the ſame manuſcripts, and one or two, as I am well informed, who have likewiſe taken copies.

* Theſe regulations were made, to invalidate the teſtimony of New Chriſtians againſt the Old ones, who were often guilty of the moſt execrable villainies, which the Inquiſitors ſlightly paſſed over, on account of the purity of their blood. A ſtriking inſtance will be given of this in one of the following letters.



quitted: for, ſhould he at length chance to be diſcharged, after ſo long and rigorous a confinement, it is with this mortifying circumſtance, to add to his paſt ſufferings, that both himſelf and all his deſcendants muſt remain for ever infamous. The unfortunate priſoner too well knows, that he muſt walk in a public *Auto de fe*, dreſſed up in the moſt vile and contemptuous habit, with his head ſhaven and bare, a flaming torch in his hand, and a *Familiar* at his ſide; that, with all theſe marks of reproach, he muſt ſtand as a Convict, and hear a ſentence thunder'd out againſt him, in the preſence of thouſands, which, tho' ever ſo ſevere and unmerited, muſt be received as merciful and equitable. Such treatment alone, ſuppoſing it neither preceded nor followed with any other puniſhment, were ſufficient to render the pretended Delinquent completely wretched, as it entails on him and his whole poſterity the greateſt and moſt indelible infamy that can befal any one in this kingdom.

For, as to every other crime, tho' legally proved, and ever ſo enormous, the diſgrace attending it, has at length a period, and is no more remembered; but that imputed to one of this unfortunate race, tho' ever ſo falſe and ill-grounded, carries with it eternal reproach, againſt which, no human, nor, as it ſhould ſeem, even divine relief is to be expected. For tho' the Almighty may be pleaſed to remove the ſufferer, his pretended crime is ſtill on record, and not only his memory remains for ever

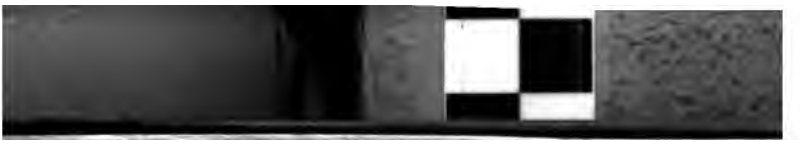
ever blaſted, but even his innocent children, tho' nothing new be laid to their charge, are cenſured and vilify'd, as much as their deceaſed Parent. Oh! thou Father of mercy, and God of all conſolation! what kind of pity or compaſſion is this, which the Holy Office ſo much boaſts of! What heart is there, tho' ever ſo obdurate, except that of an Inquiſitor, which will not melt at ſuch a ſcene of diſtreſs! To behold not only the Principals themſelves ſo unjuſtly and cruelly treated, but even thoſe yet unborn liable to the ſame perſecutions; not for any offence committed by their parents, (which, had they been proved really guilty of, the infamy perhaps might ſeem, in ſome degree, authorized by Law) but only becauſe they have a ſingle drop of Jewiſh blood in them, whilſt all the reſt is allowed to be of the moſt untainted and illuſtrious origin!

Say, ye inflexible Guardians of the Faith, if it be a crime in thoſe of this race, to have a ſingle drop of ſuch impure blood in their veins, why do ye not charge it on the Sovereign Lord of nature, whoſe pleaſure it was to infuſe it? Among ſo many thouſands, who are apprehended on this account, is it poſſible that there ſhould not one man be found, who, for his perſonal virtues, deſerves to be diſcharged with honor, or at leaſt, without infamy? Dreadful mercy of Inquiſitors! How bitter muſt it be to any man of ſpirit, much more to one diſtinguiſhed for his fortune, birth, and quality, to ſee himſelf ſhunned like infection, with[illegible]

having done the leaſt thing to merit ſuch opprobious treatment, or offended even in thought! What agonies of mind muſt he undergo, on theſe occaſions, ſo far as to be driven to deſperation, unleſs he has an extraordinary aſſiſtance of divine Grace, to ſupport him under ſuch ſevere trials!

As Liberty is ſweet on any terms, and even the Gallies themſelves are a Paradiſe, when compared to the dreary Cells of the Inquiſition, where every kind of rigor is put in practice, which can render life a burden, without any interval, or the leaſt alleviation, nothing is more natural than for one, confined in ſuch a priſon, to wiſh with the utmoſt anxiety for the next *Auto de fe*, which, tho' a bitter remedy, is the only one that can afford him any proſpect of relief. But even this miſerable comfort is deny'd him. The wretch ſits ſighing and pining away, within his gloomy dungeon, in expectation of the ſolemn day, when he ſhall be permitted to behold once more the light of the ſun, to breathe freſh air, and to chear his eyes with the ſight of his dear friends and relations. The long-wiſh'd-for day at length comes: it paſſes away; and the wretch ſtill remains in the ſame doleful ſituation. Still he flatters himſelf, that his Judges, tho' hitherto ſo inexorable, will at laſt begin to relent, and, touched with his unutterable diſtreſſes, vouchſafe to call him before their awful Tribunal, if not to acquit him, at leaſt to acquaint him with the cauſe of his detention.

Another



Another *Auto* comes, and more than a year elapſes, before he can obtain a favor, which, in ſecular Courts, is never refuſed to the vileſt miſcreants, that is, of being heard; and then perhaps, at a time when he is leaſt prepared for ſuch an audience, having almoſt laid aſide all hopes, he is ordered to make his appearance, at a moment's warning, not to give him the ſlighteſt information, but only to preſs him to acknowlege a crime, every circumſtance whereof they conceal from him, and which he cannot charge himſelf with, even though they laid before him the names and depoſitions of his accuſers. He anſwers, as he had always done, that he is not conſcious of any offence, which falls under their Lordſhips cognizance. They repeat the ſame interrogatories ſeveral times, and he ſtill returns the ſame anſwers; upon which, they ſend him back to his cell.

Thus they keep the priſoner in a ſtate of ſuſpence, more dreadful, if poſſible, than his approaching doom, which he has not the leaſt item of, till the very eve of another *Auto*, when theſe mercileſs Judges order him to be put on the rack, to extort from his own mouth what cannot be proved by witneſſes. Oh! that I were able to give ſome faint idea of that variety of tortures, which the miſerable victims are here forced to ſuffer! But no language can repreſent ſuch a complicated ſcene of horrors. 'Tis utterly impoſſible for any words to deſcribe, which of them is the moſt cruel and inhuman; every one is ſo exquiſite in its kind, as to ſur-

paſs all imagination. In this extremity of anguiſh, when the tender frame is torn, as it were, in pieces; when it feels at every pore the ſharpeſt pangs of death, and the agonizing ſoul is juſt ready to leave its manſion, the Miniſters of the Holy Office look on, without emotion, and calmly adviſe the poor forlorn creature, whilſt under the Executioner's hands, to confeſs his guilt; on which condition, they promiſe, that he may not only expect a pardon, but be permitted to return home to his family. Alas! what numbers, overcome by the violence of theſe tortures, have been induced to accuſe themſelves of crimes they never thought of!

When young Virgins have the misfortune of being delivered into the hands of theſe tormentors, which is frequently the caſe; their cloaths are all ſtript off, and nothing put on, to cover their nakedneſs, but a pair of coarſe canvas drawers. In this condition they are fixed on the rack, with very little regard either to the tenderneſs and delicacy of their ſex, or even to common decency. How many of theſe poor creatures, merely from a ſenſe of ſhame, have rather choſen to plead guilty to the falſeſt accuſations, than to have their modeſty thus expoſed and treated in ſo brutal a manner! As ſhocking as this account may appear, God is witneſs to the truth of it.

To confirm what I have been ſaying on this head, I ſhall here relate a particular caſe, which may ſerve as a ſtriking inſtance of the

inhuman proceedings of this Tribunal. I ſhall mention the names of the very perſons whom it concerns, as I can now do it, without apprehending any danger. This caſe was publiſhed in the *Auto de fe*, held at Evora, on the 18th of April, 1660.

Maria da Conceiçao, born in the town of *Eſtramoz*, daughter of *Manoel Soares Pereira*, ſtill living at her brother's at Liſbon, had been apprehended, with two of her Siſters, all three being unmarried, and came out of priſon in the ſame Auto, acquitted of the crime laid to her charge, which was a vehement ſuſpicion of Judaiſm, whereof ſhe made her abjuration in form. As the proofs againſt this young Gentlewoman were far from ſatisfactory, and nothing could be drawn from her own mouth; the Inquiſitors order'd her to be put on the rack, where having almoſt got the better of the firſt tortures, (theſe are the very words of the ſentence) ſhe was at length overcome with their violence, and confeſſed to the whole charge. The cords were immediately ſlackened, and the officers, taking her down from the rack, put on her cloaths, and carried her back to her cell; from whence, as ſoon as ſhe had recovered the uſe of her limbs, ſhe was brought before the Tribunal, to ratify her confeſſion. She anſwered the Lords Inquiſitors, that every thing ſhe had ſaid, whilſt under the Executioner's hands, was abſolutely falſe; that ſhe was, and ever had been a ſincere Chriſtian; and that her confeſſion to the con-

trary had been extorted from her, by the extremity of the torments, wherein ſhe found herſelf juſt expiring. On hearing this, they ordered her to be put again on the rack, which being as effectually apply'd as before, ſhe ſunk again under its violence; and, in order to ſave her life, made the ſame confeſſion, which was taken down in writing, whilſt her limbs were ſtill ſtretching with the cords. This being done, ſhe was once more taken down, and carried to her cell: and as ſoon as ſhe was in a condition to appear before the Tribunal, they commanded her to ratify her firſt and ſecond confeſſions. She ſtill perſiſted in the ſame anſwer, and had now ſo much courage as to add, that, were they to rack her an hundred times, ſhe ſhould always act in the ſame manner, until ſhe expired, or at leaſt ſo long as God ſhould afford her ſtrength to ſupport the torments: that their cruel treatment and her own frailty might poſſibly force her again to confeſs what ſhe was perfectly innocent of, yet, the moment ſhe was taken off the rack, ſhe would never ratify what had been thus extorted from her. She farther entreated their Lordſhips to take her caſe into ſerious conſideration, and to undeceive themſelves, as ſhe aſſured them, in the moſt pathetic terms, that this was her final reſolution, and that all the torments in the world ſhould never induce her to alter it. The unrelenting Inquiſitors were ſo little affected at what ſhe ſaid, that they inſtantly commanded her to be racked a third time,

time, which, as the ſentence itſelf declares, ſhe underwent with an amazing conſtancy.

For this heinous crime of refuſing to ratify her confeſſions, whereof ſhe now ſtood convicted, and having thrice borne the torture *, ſhe was condemned to be whipt through the public ſtreets by the common hangman, and then to be baniſhed, for ten years, to the Iſland of *Principe* †. This ſentence was pronounced againſt her, when ſhe came out in the *Auto de fe*, with her two Siſters, who had likewiſe been accuſed of Judaiſm. Is it poſſible to read this account without indignation and horror? Merciful God! an innocent young Gentlewoman, whipt through the ſtreets, by the hands of the common hangman, and then baniſhed to ſo wretched a place as the Iſland of *Principe*, for ten years, after having been ſo long confin'd in ſuch a diſmal priſon, thrice put on the rack, and almoſt tortured to death!

In the ſame *Auto*, came out one *Andrè Franciſco*, a native of *Villa vicioça*, who, on hearing the ſentence before-mentioned, could not forbear ſaying, that he thought it too rigorous. The Familiar, appointed to guard him, overhearing theſe preſumptuous words, inſtantly went and acquainted the Inquiſitors, who were then ſitting with the ceremony uſual on theſe ſolemn occaſions. The delinquent

* According to the rules of the Inquiſition, no one can be tortured more than thrice.

† A ſmall miſerable Iſland, near the Line, chiefly inhabited by Negroes.

before them, and rebuked in the
ms. They told him, that, were it
compaſſion for what he had already
hey would remand him back to his
, for his unparallell'd impudence in
juſtice of their ſentence in queſtion.
ſee, that even an inadvertent word,
ip of the tongue, is highly criminal
s of this Tribunal, and liable to fatal
ces.

we have given the hiſtory of this un-
young woman, let us alſo mention
her three ſiſters, as related by their
r, now deceaſed. The caſe is well
notice, as it was attended with very
e circumſtances.

ather of theſe three young women

daughters, and which the ſecond: whereof being informed by the trembling parent, they took away theſe two, and left the youngeſt.

In this ſtrange manner the Emiſſaries of the Holy Office proceeded. Now, as thought is free, the Father preſumed, (and, I believe, not without good reaſon) that the witneſſes, who had ſworn againſt his three daughters, were ſo little acquainted with their perſons, that they only knew the name of the eldeſt, and were ignorant how many daughters he really had; but taking it for granted, that he had no more than three in all, againſt theſe they ſwore, ſpecifying, in their depoſitions, *Joanna Baptiſta*, and her two ſiſters.

The ſorrowful Father likewiſe conjectured, on the ſame grounds, than which nothing could be more probable, that, the mandate of the Holy Office being drawn up in theſe terms, the Familiars, finding four ſiſters, inſtead of three, ſeized only on *Joanna Baptiſta*, about whom there could be no doubt, as her name was expreſsly mentioned; and, being not a little embarraſſed at meeting with one ſiſter more than they expected, did not take away the other two, till the Tribunal had determined, which were the two ſpecify'd.

As this poor man was continually ruminating on an incident which ſo nearly concerned him, being, no doubt, inexpreſſibly grieved at ſeeing his beloved children thus violently torn from his arms, every circumſtance ſerved to convince him, as it muſt do every perſon of reflection,



tion, that the fifteen or twenty days which had elapſed, from the apprehenſion of the firſt daughter, were ſpent by the Inquiſitors, in re-examining the witneſſes, to find out which were the two other daughters, againſt whom they had depoſed; and that theſe witneſſes, ſeeing themſelves in danger of being detected of wilful perjury, in caſe they faulter'd, had no other remedy to get off, but by agreeing with each other to ſwear, that they were the two eldeſt daughters; and theſe were accordingly afterwards apprehended, tho' not ſpecify'd by name in the mandate; as the Familiars, we find, on returning to the houſe, only enquired for the eldeſt, and took no notice of the youngeſt, who eſcaped on this occaſion, for no other reaſon, but becauſe the witneſſes did not know that the ſiſters were four in number; which had they been acquainted with, the youngeſt, in all probability, would have ſhared the ſame fate, as it was full as eaſy to ſwear againſt four, as againſt three.

All this, it is true, was only the ſorrowful Father's ſurmiſe, and therefore not poſitively affirmed; but, could we get a ſight of the ſecret proceſs, it would ſoon appear, how well grounded his conjectures were. Nothing indeed ſeems more evident, than that the information was laid againſt three young unmarried women, of retired lives and good repute, to whom, as the Inquiſitors might have eaſily perceived, the informants were ſuch utter ſtrangers, as not only to be ignorant of their names, but

but even of the real number of ſiſters; conſequently the whole charge ought to have been looked upon as a moſt wicked and malicious combination. Yet the depoſitions of ſuch miſcreants as theſe, ſo manifeſtly perjured, which would not only have been rejected, but ſeverely puniſhed in any other Court, were judged a ſufficient motive for dragging theſe virtuous Maids from their Father's houſe, and treating the unfortunate Maria, in the manner already related. Every particular here mentioned may be gathered plainly enough from the circumſtances of the facts themſelves, as well as from the ſentence, which was read at the *Auto da fe*, when the three ſiſters were brought forth." ——

Thus far have I tranſcribed from our honeſt Padre, who, I think, paints the Inquiſition in livelier colors than any thing I ever ſaw. The preſent inſtance, without diſpute, diſcovers ſuch a complication of injuſtice, cruelty, and glaring perjury, as can no where be parallell'd, but in the Tribunal, where the horrid ſcene was laid. The only remark I ſhall make here, is, that the Inquiſitors of Portugal, as the hiſtory of their ordinary proceedings evince, held out their iron rod, with ſo little reſerve, or regard to appearances, till towards the cloſe of the laſt century, that they made no myſtery of what thoſe were to expect, both within and without the walls of their priſons, who ſhould fall under their laſh. As their power was uncontrouled, they judged it beneath their dignity



nity to conceal entirely from the world what ſpread ſuch terror through the whole kingdom, and made them to be reverenced, outwardly at leaſt, as the miniſters of divine vengeance. From hence we may account for the publication, even by themſelves, of ſuch things, as, one would be apt to think, they ſhould have endeavoured to bury, if poſſible, in eternal oblivion, were it only to avoid the univerſal odium, which ſuch inhuman practices muſt naturally raiſe.

The inconveniences, reſulting from this want of precaution, were ſo viſible, that at length they found it expedient to be upon their guard, and of late have grown more wary. An impenetrable veil, as far as their artifices can make it ſo, is now thrown over every thing which paſſes within their walls. The principal delinquents are effectually ſilenced at the ſtake: and as to others, their oath of ſecrecy, and the perpetual dread they live in, generally anſwer the ſame purpoſe. Yet ſtill ſomething always tranſpires; but woe to the man who is detected. It is often fatal to pry too cloſely into theſe myſteries of iniquity, or even to aſk a ſimple queſtion.

At preſent, as far as I could gather from all the printed liſts of the *Autos* I have examined, nothing is ever mentioned in them, but the names, ages, qualities, crimes, and ſentences of the priſoners: as to their real guilt, the form of trial, and equity of the proceedings, we are left wholly in the dark; and tho' the

Public

Public is sufficiently convinced, that the same methods of extorting confessions are still put in practice, agreeable to the rules [illegible] in the ancient Directory, that is, by artifices, menaces, and cruelty [illegible] the Inquisitors would [illegible] I have remarked [illegible] hundred [illegible] New Christians, and [illegible] [illegible] [illegible] [illegible] [illegible] I would [illegible] what [illegible] have been [illegible] their [illegible] having [illegible] [illegible] which [illegible] [illegible] things might indeed be [illegible] [illegible] New Christian, and [illegible] [illegible] have been [illegible] [illegible] [illegible] Christ. But [illegible] that the generality even of those who have been [illegible] the [illegible] be quite as good Catholics [illegible] [illegible]

Chriſtians than the Inquiſitors themſelves. Of this there are ſome glaring inſtances, atteſted by the Holy Office itſelf, ſeveral years after the executions of the pretended Criminals.

I have obſerved, that the name of an Old Chriſtian now and then appears in the liſt; but whatever the nature of his crime may be, he has no great reaſon to complain of his Judges ſeverity. Of their extraordinary lenity to this pure and undefiled race, I ſhall take an opportunity to give you a moſt remarkable inſtance. In the interim, let us return to the Satyrical Reviewer, and ſee what he ſays about the ſequel of an *Auto de fe:* but this I muſt poſtpone to my next, and am, *&c.*

LETTER V.

SIR,

AS you have had a view of the priſoner in his cell, and can form ſome idea of his treatment within the walls of the Holy Office; as you have followed him through the proceſſion of an *Auto de fe*, and ſeen him delivered up to the ſecular arm; you can do no leſs than attend him to the ſtake, where this religious ceremony always ends.

Immediately after the Reviewer's apology for the proceedings of the Inquiſition, we are favoured with the copy of a letter, which is ſaid to have been wrote by a Merchant of the Engliſh



Engliſh Factory at Liſbon, ſome years ago, wherein we have a minute account of the execution of ſix perſons; five of theſe (one of whom, it ſeems, was *a lovely young creature*) had the favor of being ſtrangled, before they were committed to the flames, the other convicted of Judaiſm, which he perſiſted in to the laſt, was burnt alive.

When you read this letter, I believe, you will ſhrewdly ſuſpect, that the writer is the very identical perſon with our Man of Buſineſs, or at leaſt dealt in the ſame kind of merchandize: for ſurely none but a Popiſh Prieſt could be capable of writing, in ſuch terms, on a ſubject, the very reading of which freezes the blood with horror. We may learn, however, one important ſecret from the contents of this letter, which muſt give no ſmall conſolation to the good people of England. It is ſo long ſince faggots have blazed in Smithfield, on a religious account, that the cuſtom of burning people alive, may now ſeem a very terrible thing in idea; but our Man of Buſineſs, who aſſiſted on the ſpot, and ſaw the wretch expire in the flames, has aſſured us, that, in effect, there is not near ſo much in it as ſome are apt to imagine. As no words can come up to his own, and the picture he has drawn, is ſo lively and natural, that it would be doing him wrong to attempt altering a ſingle ſtroke in it, take his account, as follows:

"The fire, ſays he, being ſet to the pile of wood, and furzes round him, it caught and ſpread



ſpread itſelf immediately into one great blaze; whereupon the hapleſs wretch puſhed forth a moſt enormous ſhriek, which preſently was drowned by the loud echoes of the frighted pitying multitude, and never more perceived. This complicated ſcene of mingled woes and paſſions had an effect upon me, ſo ſtrangely full of deſolation, *(theſe are the words of the letter)* that I ſcarce knew how I kept on my legs.—Not that I then conceived, or even now ſuppoſe, that the pain this miſerable mortal felt, was nigh ſo great as the appearance of it. On the contrary, it is my firm opinion, that, excluſive of the horror in the apparatus, and external aſſemblage, the Criminal endured but little more than they did who were ſtrangled. For, as the faggots and furzes, on which he was placed, were intermixed with pitch, tar, roſin, and every kind of haſty combuſtible, which might inſtantly diſpatch him, as in fact they did, the fire took in every part at once, accompanied with thick and ardent clouds of burning ſmoke, which muſt have ſuffocated him, by the time he could well be ſenſible of the flames, and theſe, in two or three minutes, conſumed the victim, ſtake, and fewel itſelf, burning with ſuch amazing fierceneſs, that, for ſome time, it would have been as much as any one's life was worth to approach the pile, even at the diſtance of ſeveral yards."

To this curious letter the Satyriſt adds the following judicious reflections, which ſeem pretty much of a piece with the letter itſelf.

"Such,

"Such, ſays he, is the whole function then of an *Auto de fe*, little more or leſs; of which I have here given ſo circumſtantial a detail, chiefly for this reaſon, that, by timely removal of groſs ignorance of facts, and ſenſeleſs prejudices, the reader may be more at leiſure, and more qualify'd to judge for himſelf, and diſtinguiſh plain unbiaſſed truth from partiality and impoſture."

Whatever notion ſome may conceive of the righteous proceedings of the Inquiſition, and of the Satyriſt's candor and impartiality in deſcribing an *Auto de fe*, he has, it muſt be owned, taken a moſt effectual method to remove our prejudices, with regard to the ſeemingly-unmerciful cuſtom of burning people alive; yet, after all that can be ſaid in its favor, ſuch is the obſtinacy of Proteſtants, that I have not yet met with a ſingle perſon among them, who can thoroughly reconcile himſelf to it, tho' the ceremony ſhould be performed in ever ſo expeditious a manner. 'Tis really aſtoniſhing, after ſo convincing a proof, that any man ſhould have the leaſt ſcruple remaining in ſo plain a caſe. This kind of execution, it ſeems, coſts no more than one enormous ſhriek, and the pain is all over, at leaſt in this world; for, as to the next, and thoſe everlaſting flames, which delinquents, put to death in this manner, are always ſuppoſed to be conſigned to, 'tis a point not quite ſo clear, tho' implicitly believed, as an article of Faith, by every ſound Catholic.

Now what is the uſeful inference, which may be drawn from a matter of fact, which we are now ſo well acquainted with? The thing is obvious to the meaneſt capacity, and no one can plead invincible ignorance, after ſuch friendly notice. Should the Holy Office, or any other Court of the ſame nature, be ever eſtabliſhed in this Iſland, it is eaſy, we find, to contrive matters ſo, that thoſe convicted Heretics and Jews, who will not renounce their errors at the ſtake, and conſequently have no claim to the grace of being firſt ſtrangled, may be inſtantly put out of pain, and conſumed to aſhes in a few moments. This, I ſay, may be done, and, it is to be hoped, would be the caſe; unleſs perhaps the wind ſhould chance to ſet a contrary way, as ſometimes happened to our Biſhops and others, in the golden days of Queen *Mary*, whoſe memory will be ever precious to the patrons and defenders of the Inquiſition. In her reign, the Prieſts expreſs'd the ſame kind of pity, and look'd on with the ſame coolneſs, as our Satyriſt did at the poor Jew, whilſt the obſtinate Dotards were broiling in the flames.

But, ſuppoſing this difficulty could be got over, as, I think, it eaſily might, by taking ſome ſuch expedient as the frighted pitying multitude of Liſbon have frequently done, on ſimilar occaſions, that is, by throwing a billet of wood or large ſtone at the ſufferer's head, and putting an end to his lingering torments, by daſhing out his brains; yet ſtill two objections

tions remain even againſt the moſt expeditious method, which weigh ſo much with thoſe to whom I propoſed it, that they think, we ought not to be over fond of ſeeing it put in practice. The firſt is, that, as our Catholic brethren totally exclude us from the kingdom of Heaven, we ſhould endeavour to live as long as we can in this world. The ſecond is, that, as executions are like to be ſo frequent, from the vaſt number of all denominations, who are pretty tenacious of their principles, ſuch a quantity of *pitch, tar, roſin, &c.* will be requiſite for the quick conſuming of them, that our navigation, as well as ſeveral branches of buſineſs, to which theſe commodities are abſolutely neceſſary, may ſuffer by it. Nay, ſome go ſo far as to affirm, that ſuch uſeful articles might be better employed to any other purpoſe than that of burning Jews and Heretics.

Perhaps you'll think me rather too ludicrous on ſo ſerious and affecting a ſubject; but I do not ſee how it could be treated in any other manner. Could any thing be more impertinent than to ſet about proving, that burning people alive, at any rate, whether by ſlow or quick methods, is not only an unchriſtian, but moſt inhuman practice? But, all jeſting apart, I aſſure you, I have heard a Popiſh Prieſt, even in London, defending the lawfulneſs and expediency of this puniſhment in certain caſes, and, at the ſame time, pleading in favor of the Inquiſition. One argument, I remember, which he offered in vindication of this execrable Tri-

bunal, was, their cuſtom of never confronting the witneſſes with the party accuſed; the very thing for which all the world ſo juſtly condemns their proceedings. The only reaſon he gave, in excuſe of ſuch conduct, was the ſame which I have always heard in Portugal, to wit, that it prevented perſons from taking revenge on thoſe who had informed againſt them. If this reaſon be of any force, is it not ſomewhat ſurprizing, that the ſecular Judges in that kingdom ſhould not have diſcovered the neceſſity of this practice in their Courts, as well as thoſe of the Holy Office, ſince the inconvenience of acting otherwiſe is the ſame in both?

Tho' I have not done with the Inquiſition, yet as I have been juſt ſpeaking of the burning of our Biſhops, in Queen Mary's reign, it will not be foreign to my preſent ſubject, to take notice of two other formidable antagoniſts of Mr. Bower, who have ſet thoſe cruel executions in a very different light from the reſt of our Hiſtorians. Theſe Gentlemen treat him ſomewhat more decently than the Satyrical Reviewer, yet ſtill the ſame prejudice and rancour may be diſcovered at the bottom; and tis eaſy to ſee, that all their invectives ſpring from the ſame ſource, that is, an implacable hatred to the Proteſtant Religion. In one thing, however, they are to be commended, that they declare themſelves champions of the papal ſupremacy, and the infallibility of their Catholic church; ſince ſo far we know, what ſort of men

men we have to deal with. The Reverend Father *B-tl-r*, and the Right Reverend Father *Cl-ndl-r* united their labors on this occaſion, if the general report of Papiſts is to be credited; but as the work appears as coming from one hand, I ſhall treat them both as one perſon: the latter, being the moſt dignify'd, has a right to the preference: he has a peculiar claim to the glory of this performance, not only on account of the vaſt number of proſelytes he has made, but from another diſtinguiſhing part of his character, which, tho' well known to his own flock, few Proteſtants, I believe, are acquainted with. In ſhort, by virtue of the Pope's Bull, he exerciſes epiſcopal juriſdiction, within the Dioceſs of London, whereof he has been appointed Titular Biſhop, and, as his party affirm, was firſt a Preſbyterian, afterwards of the church of England, and laſt of all, a Convert to Popery.

Having premis'd thus much, let me give the title of his pamphlet, which is, *Remarks on the two firſt volumes of the lives of the Popes, in letters from a Gentleman to his friend in the country. Douay, for S. Dourlaix, Scool-ſtraat*, 1754: that is to ſay, in other words, A vindication of Popery, in letters from the author to himſelf in Town. Printed by ſome Catholic printer in Wylde-ſtreet, or Drury-Lane, for W. Needham, London. But the cuſtom of falſifying title-pages is too ſtale an artifice to impoſe on any one. We know that moſt of

the Popiſh books printed here, have had the ſame kind of titles.

It is none of my deſign to examine his criticiſm on Mr. Bower's Hiſtory, but only to make a few animadverſions on what he ſays of the Hiſtorian himſelf, and the Marian Perſecution. I ſhall firſt touch on the latter, with regard to which, give me leave to obſerve, that, were a Proteſtant to take but the hundredth part of thoſe freedoms, in a Popiſh country, which Papiſts aſſume to themſelves in this, he would hardly eſcape that puniſhment, which this Agent of his Holineſs takes ſuch pains to palliate.

Tho' you are no ſtranger to the principles of theſe uncharitable zealots, and what arguments they uſe to keep up the ſpirit of perſecution in their adherents and proſelytes; yet, I believe, you would ſcarce have expected to ſee, in an age wherein they are ſo much indulged, an attempt which muſt naturally raiſe indignation in the breaſt of every one, who has the leaſt veneration for our Reformers, whom, with ſo much reaſon, we look on as Saints and Martyrs; tho' our Church has not found out the trick of Canonization, nor of placing their ſtatues on altars. How mortifying muſt it be, to be told at laſt, that all theſe perſons, who ſo nobly ſeal'd their faith with their blood, deſervedly ſuffer'd for their turbulent and traiterous deportment, and that the cruelties exerciſed on them were mere acts of juſtice!

But

But let us hear, how excellently our Douay-Apologiſt gloſſes over thoſe facts, which the Britiſh Annals mention with horror. Indeed he has ſaid as much as the cauſe he defends would admit of; and tho' perhaps you will have no great opinion either of his diſcretion or veracity, you muſt admire his zeal, and will find, by his manner of treating the ſubject, that he had not a mitre beſtowed on him for nothing. To introduce his apology with a good grace, it was not only neceſſary to remove our prejudices, with regard to the authors of theſe barbarities, but to diſcover a moſt important ſecret, which has hitherto been concealed from the whole world, to wit, that Proteſtants have far exceeded Papiſts in cruelty.

" Bloody Papiſts, ſays he, bloody Inquiſitors, are like a raw-head and bloody-bones, to affrighten poor women and children. —— But firſt, the common-place ſtories of the Inquiſition and Maſſacres are groſs miſ-repreſentations of the truth. Secondly, ſome ſcandals, which might have happened, are no ways to be charged on Religion, but to human motives. — The Inquiſition, eſtabliſhed in Spain or Italy, makes no part of the Catholic communion. —Proteſtants have often had their bloody Inquiſitions, and have ſpilt more blood, and more in the field of battle, on a religious account, within theſe two hundred years, than the Roman Inquiſition has done, from its firſt eſtabliſhment. Calvin himſelf acted the part of grand Inquiſitor at Geneva, in cauſing *Servetus* to be burnt

alive. It is well known with what rage Henry VIII. perſecuted both Catholics and Proteſtants, who differed from him in principles of religion. Queen Elizabeth not only framed and executed many ſanguinary laws againſt the Catholics, but ſhe likewiſe perſecuted many ways the Preſbyterians and Diſſenters, and cauſed all thoſe to be burnt, who denied the Divinity of the Son of God."

As theſe aſſertions require a peculiar examination, I ſhall make them the ſubject of my next letter, and then proceed to the reſt of the charge. I am, *&c.*

LETTER VI.

SIR,

WHETHER the Inquiſition has been miſ-repreſented, you may judge from what I have already produced; to which let me add, as one of the moſt inconteſtable proofs of its inhuman proceedings, that nothing can paint it in blacker colors, than the very Directories, which the Inquiſitors themſelves have publiſhed, for the regulation of the various Tribunals of the Holy Office. Even our titular Biſhop, I preſume, who ſpeaks ſo tenderly of this Catholic inſtitution, will not too poſitively inſiſt, that its proceedings are always to be juſtified: however, to clear his Church, in the beſt manner he can, from the imputation

tion of thoſe ſhocking methods, which this Tribunal takes to ſupport her grandeur, he ſubjoins, by way of palliation, that the Inquiſition makes no part of Catholic communion in Spain and Italy.

Now, if by Catholic communion, he means Popiſh communion, which he certainly muſt do, if he means any thing, I muſt take the liberty of telling his Lordſhip, that this aſſertion is a moſt notorious falſity: ſince all the world knows, that, in moſt parts of Italy, and all parts of Spain and Portugal, which compoſe the moſt conſiderable part of his Catholic Church, 'tis full as dangerous to diſpute the power, or queſtion the equity of the Holy Office, as to deny an article of faith. What eccleſiaſtical or ſecular Court have Proteſtants ever had, which bears the leaſt reſemblance to ſo horrid a Tribunal? The blood they have been forced to ſhed, was in defence of their civil and religious liberties, which every man has a natural right to, and which the moſt infamous hypocrites and cruelleſt tyrants that ever exiſted, would have deprived them of.

What rivers of blood have been ſpilt, not only in theſe two laſt centuries, but for ſome ages before, by means of the Roman Inquiſition, or Court of Rome, which are to be deemed ſynonymous terms; ſince all other Inquiſitions, whether antient or modern, derive their authority from hence, and it can be proved to a demonſtration, that the numberleſs barbarities exerciſed by them, in every age and

country, on a pretence of religion, had no other end but to maintain the papal uſurpations? The ſpirit of perſecution began in the church of Rome with the introduction of its idolatry and forgeries, and has never ceaſed expreſſing its rage, more or leſs, againſt the true profeſſors of the Goſpel, which the patrons of Popery found ſo oppoſite to their new-invented ſyſtem, that 'twas impoſſible both ſhould ſubſiſt together.

If Calvin cauſed a ſingle Arian, and Queen Elizabeth ſome others of the ſame ſect, to be put to death, and treated the Diſſenters too ſharply, we do not commend either of them for it, and have ſhewn, by our own behaviour, how much we diſapprove ſuch methods, even when the errors were not only condemned by both churches, but tended to the ſubverſion of Chriſtianity itſelf. It is not for theſe inſtances of ſeverity, that we hold their memory in ſuch veneration, but for other reaſons, of a quite different nature, which Papiſts will never forget, nor forgive them for. As to the penal laws, which our Romiſh Emiſſaries are eternally inveighing againſt, every one, acquainted with our hiſtory, knows, that they were chiefly made *in terrorem*, not againſt Heretics, but Traytors; and even againſt theſe ſeldom put in execution, except in caſes of abſolute neceſſity. The many treaſonable plots and conſpiracies, during the long reign of that glorious Princeſs, by Jeſuits and others, and their frequent attempts on her life, ſufficiently juſtify the penal

laws



laws ſhe made, had they been much more rigorouſly executed than they were. But can there be a ſingle inſtance produced, during her whole reign, of any Papiſt being put to death, merely on a religious account; or of any one's being burnt as an Heretic, who had been charged with crimes againſt the ſtate; which was ſo frequently practiſed, under the reign of her Catholic Predeceſſor?

And ſuppoſing, what all our hiſtories diſprove, that nothing could be offered in defence of theſe few ſeverities; yet what compariſon is there between ſuch inſtances, and the horrible ravages committed by the Croiſaders in their holy wars, wherein ſo many thouſands were extirpated, for no other reaſon but profeſſing the Goſpel in its purity, rejecting the ſuperſtitious innovations in religion, and reproaching the Clergy for their groſs immoralities? That this was the ſole motive of raiſing ſo many dreadful perſecutions againſt them, appears from the very teſtimony of thoſe, who have taken moſt pains to render them odious to the world. Take all our penal laws againſt Papiſts, interpreted in their utmoſt rigor: how mild and gentle will they appear, when compared with the decrees of *Julius* III. *Innocent* III. and *Honorius* III. againſt the *Albigenſes* and *Vaudois?* In theſe every word breathes nothing but fire and ſword; inſomuch that the whole ſeems dictated rather by infernal Furies, than by ſuch as ſtyle themſelves Vicars of the Prince of Peace. The effects of that outrageous zeal, which



which theſe truly ſanguinary decrees inſpired, are ſtill felt, and will be felt, as long as Popery exiſts.

With reſpect to the capricious and arbitrary conduct of Henry VIII. 'tis none of our buſineſs to palliate or excuſe it: he was never of our religion, but lived and died a rigid Roman Catholic, in every point, except the papal ſupremacy; and the rage he expreſſed to both parties, who diſſented from his way of thinking, was no more than the natural effect of thoſe principles, which his Catholic church had inſtilled into him; a church, which ſhews no mercy to Diſſenters of any kind.

Whether the accounts, handed down to us, of Popiſh maſſacres, are miſ-repreſentations, and to whoſe influence and encouragement ſuch amazing barbarities are to be imputed, let the annals of every nation in Europe witneſs. The inſtances are ſo numerous, that the bare abſtract would fill a large volume. I ſhall here ſingle out one of the moſt glaring, which, for its duration as well as ſeverity, exceeds all others, and may be called a continued maſſacre, tho' it laſted for ſeveral ages. From this intimation, you will, no doubt, conclude, that I am going to ſpeak of the people I juſt mentioned, who, having firſt proteſted againſt the corruptions of Popery, have been longeſt expoſed to its fury.

Let me aſk our Douay-Critic, who talks with ſuch effrontery, of Proteſtant Maſſacres, which no hiſtory every took notice of, whether many

many *Popiſh Writers* do not acquaint us with the barbarous treatment of the Albigenſes: the manner of which, by what name ſoever dignified, whether by that of Croiſade, or Holy War, or the more terrible one of Inquiſition, muſt be owned to have carried with it all the appearance of a Maſſacre, or ſomething worſe, if poſſible. Has he forgot the man whoſe zeal was ſo inſtrumental in promoting the firſt general perſecution againſt thoſe pretended Heretics, who, without diſpute, were the beſt Chriſtians, and ſincereſt worſhipers of God then on the face of the earth? Does not all the world know, that it was the bleſſed *St. Dominic?* This canonized Patriarch and Founder of the Inquiſition, as well as of the Predicant Order, of which its miniſters are chiefly compoſed, joyfully embraced the miſſion on which he was ſent by Innocent III. who had publiſhed a Croiſade againſt that innocent people, with the ſame indulgences to ſuch who ſhould endeavour their extirpation, as to thoſe who fought againſt the Saracens. He put himſelf at the head of an infinite ſwarm of religious Banditti and Cut-throats, who, at his inſtigation, ruſhed like a torrent into Languedoc, and deſtroyed every thing before them with fire and ſword.

Tho' this be a trite piece of hiſtory, yet as the ſeveral incidents are not to be found in a ſingle author, I have been at the pains of making a ſhort abſtract out of thoſe who have wrote on the ſubject, that I may preſent you,

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at one view, with the moſt glaring inſtance on record, of the cogent arguments uſed by theſe Dragooning Apoſtles, which their ſucceſſors have lately ſo well apply'd, in the ſame parts of the world. The detail of facts, ſo well known, will, I flatter myſelf, be eaſily excuſed, not only as it contains ſo full an anſwer to the charge brought againſt us, but alſo ſuggeſts ſome reflections on certain points, wherein Popery ſeems to triumph over Proteſtantiſm, in the opinion of thoſe who take their Faith on truſt, and make a merit of never enquiring, whether it be well or ill grounded.

Pope Innocent, having reſolved to root out the Albigenſes at any rate, and meeting with ſo fit an inſtrument as *Dominic*, who was naturally of a fierce and implacable diſpoſition, in order to lull them into a fatal ſecurity, gave out at firſt, by his emiſſaries, that he had no other intention but to reduce them to his obedience by mild and gentle methods. For this purpoſe, a public diſputation was held, at the caſtle of *Montreal*, concerning the controverted points of religion: but the ſequel ſoon diſcovered, that this was a mere blind, to put them off their guard, and that meaſures had been already concerted for their utter extermination. The firſt object of Innocent's rage was *Raymond*, count of *Tholouſe*, in whoſe dominions, it ſeems, a certain inſolent Monk had been ſlain; from which accident, occaſion was taken to excite all Europe againſt him; tho' the real cauſe, which brought on him ſo violent a ſtorm,

[illegible] was, because he protected, or rather, because he did not persecute the *Albigenses*: for, notwithstanding the Count himself was a Roman Catholic, yet being of a generous and humane temper, he saw no reason for treating thus the most innocent and inoffensive of his subjects, purely on account of their religious principles.

Dominic, who is acknowledged by all writers to have been the first Inquisitor, sent a party of his Crusaders, or Cross-bearing Militia before-hand, with Rome Monks at their head, for whose conduct he drew up several regulations, which are, to this day, the basis of the proceedings of the Holy Office every where, and discover the same motives, the same principles and cruelty, which distinguish modern Inquisitors. But as these Agents did not even themselves with all that zeal which the Saint expected, a fresh recruit was sent, with peremptory orders to allow mercy to none, who would not be converted at their preaching; and, at the same time, to offer a pardon, in the name of his Holiness, for all the outrages which might be committed by the Crusaders, in the prosecution of this holy war.

The Pope's Legate, attended by a numerous train of the flower of Europe, amounting, as the writers of those times report, to above three hundred thousand men, and now entered the territories of Raymond, whom, in virtue of Dominic, he excommunicated, as a favourer and protector of heretics: but as the Count

himself

ſeemed to pay little regard to ſo unjuſt a proceeding, application was made to the Pope himſelf, who not only confirmed the anathema, with many additional curſes, but abſolved all his ſubjects from their oaths of allegiance, and empowered any Catholic to ſeize both on his perſon and dominions.

The unfortunate Count, being too ſenſible, that the thunders of the Vatican were not to be contemned, and touched with compaſſion at the diſtreſſes of his people, embraced the only expedient which offered, towards averting the threaten'd ruin; and this was, to throw himſelf at the Legate's feet, to whom he made the humbleſt ſubmiſſions. The haughty Legate, having thus got him in his power, not only compell'd him, in direct contravention to the ſolemneſt oaths, to deliver up all his defenſible places, but even to ſubmit to the ſhameful puniſhment of being ſtript naked, and twice publicly whipt, in the preſence of thouſands; the firſt time, within the great church, the ſecond, round the Monk's grave, whoſe death he was perfectly innocent of.

Perhaps you may think, that ſuch vile treatment of a Sovereign Prince, was no more than a mere eccleſiaſtical ceremony, not unfrequent in thoſe dark times of Popery, and much of the ſame nature with the whipping of our King Henry II. by order of another Pope's Legate, for the death of *Thomas à Becket*; which, no leſs than that of the Monk above-mentioned, was owing to his own turbulent behaviour; and

and that the diſgrace far exceeded the ſmart of the laſhes. But *Baronius*, the Roman Annaliſt, aſſures us, that the Count's body was ſo grievouſly torn with the ſcourge, that, being not in a fit condition to go out by the ſame place through which he entered, he was forced to paſs, quite naked as he was, through the lower gate of the church; and that he was afterwards treated in the ſame manner, at the Monk's grave.

Not content with theſe exceſſes, the Legate obliged him to ſwear on the *Miſſal*, that he would wage everlaſting war againſt the Albigenſes, till they were either reduced to the Pope's obedience, or the whole race exterminated. As a farther proof of his ſincerity, he had no other remedy but to accept of the command, which was now offered him, of the troops ſent againſt his own Nephew, the Lord of *Beſiers*, who had equally incurred the papal diſpleaſure, for the ſame reaſon with his uncle, that is, in not perſecuting the Albigenſes. In the interim, notwithſtanding the preſent reconciliation, and all the ſubmiſſions made by *Raymond*, to ſave his people from ruin, the Croiſaiders, rouſed up by *Dominic* and his Monks, were not idle; they ſpread themſelves over the country, and filled every place with blood and deſolation, burning numbers alive whom they had taken priſoners.

The young Lord of *Beſiers*, finding it impoſſible to hold out, in the town wherein he had ſhut himſelf up, againſt ſuch mighty forces,

and that the repeated ſollicitations both of himſelf and friends, would avail nothing towards ſaving the inhabitants, retired to *Carcaſſonne*. The town he left was inſtantly taken by ſtorm, and the carnage ſo univerſal, that every ſoul in it was put to the ſword, without the leaſt diſtinction of age, ſex, quality, or even of Religion. For, altho' it was notorious, (as the Hiſtorians, who give a circumſtantial account of this horrid Maſſacre, affirm) that there were many good Catholics in the place; yet ſo ardent was the zeal of the Croiſaiders, for the total extirpation of Hereſy, that thoſe alſo were cruelly butchered with the reſt, not excepting ſo much as the Prieſts themſelves, who came out of the church in their ſacerdotal veſtments, with Crucifixes in their hands, and banners carried before them. The Inquiſitors had judged this method of proceeding abſolutely neceſſary, for fear a ſingle Heretic ſhould have eſcaped, if mercy were ſhewn to any one of the inhabitants.

The nephew of the Count of *Tholouſe*, purſued by his relentleſs enemies to the town of *Carcaſſonne*, had retired to the upper part, which was well fortify'd, where he reſolved to hold out to the laſt extremity. The lower part, being taken after ſome little oppoſition, ſhared the ſame fate with *Beſiers*, not a ſingle creature being ſpared, from the ſame Catholic motive; tho', in this place alſo, it is acknowleged, there were not a few, who had ſome claim to mercy, as being untainted with the Albigenſian

Albigenſian Hereſy; but ſtill it was deemed crime enough in theſe, to have ſuffered ſuch perſons to live among them; and, in order to cleanſe thoroughly ſo infected a place, there appeared the ſame neceſſity here, as in the former inſtance, that is, by putting all to the ſword, without diſtinction. This, in fine, was the fate of ſeveral other places, which either harboured, or were ſuſpected of harbouring, thoſe proſcribed Heretics *.

As the young Count, tho' he ſtill maintained his poſt, was ſo vigorouſly aſſaulted on every ſide, that there appeared little proſpect of his holding out much longer, ſeveral perſons of high rank, and, among the reſt, the King of Arragon himſelf, tho' a violent perſecutor of Heretics in his own dominions, taking pity of his unmerited ſufferings, came to the camp, and earneſtly interceded for him. The Legate, after conſulting with *Dominic*, could not be prevailed upon, by all their remonſtrances, to grant any other conditions, than that the Count might retire, with ten of his domeſtics, whereſoever he pleaſed, but that all the reſt of the people, both men and women, ſhould come out of the place, ſtark-naked, and ſurrender themſelves at diſcretion. The generous Count, ſtruck with horror at ſo brutal a propoſal, rather choſe to periſh, than ſubmit to ſuch indignity.

* Many Papiſts, eſpecially thoſe of Engliſh extraction, were deſtroyed in the Iriſh Maſſacre, from the very ſame motive.

The Saint, who is reported by his diſciples to have been ſo mighty a worker of miracles, that all nature obey'd his nod, did not think proper to exert any of them on this occaſion, but judged it more expedient to try mere human means, and ſuch means as do little credit to his ſaintſhip. When he found how fruitleſs the attacks of his Croiſaiders were, and that the place could not be taken by open force, he at length compaſſed his ends by the blackeſt piece of treachery. For this purpoſe, he ſent a truſty meſſenger to the diſtreſſed Count, who, being deluded with the hopes of a friendly accommodation, confirmed by the moſt ſolemn oaths, imprudently left his Fortreſs, and reſigned himſelf into the hands of his perfidious enemy. He found too late how much his credulity had been impoſed on. The Legate, having got the prey ſo anxiouſly ſought for, without the leaſt regard to promiſes or oaths, threw him into priſon, where, not long after, he was diſpatched with poiſon. All his large poſſeſſions were immediately confiſcated, and beſtowed on *Simon de Montfort*, General of the Holy War, who made this Fortreſs his place of arms, that he might be the better prepared for future operations of the ſame kind; and, not inſenſible how greatly he was indebted to the zeal and activity of *Dominic*, for his new-acquired dominions, appointed him Grand Inquiſitor, with ample revenues to ſupport the dignity, which thoſe of his Order ſtill enjoy.

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The Saint being now firmly eſtabliſhed in his darling employment, fire and faggot effectually reduced thoſe, whom his preaching could not prevail on. But as the proceedings of an Inquiſition, tho' not quite ſo ſlow and formal then as now-a-days, did not fully anſwer the new Count's purpoſe, he reſolved on more expeditious methods for rooting out ſo peſtilent a Sect; on which head, it is to be noted, that when the faithful adherents of the young Lord of *Beſiers*, ſeeing themſelves deprived of their beloved Maſter, and without hopes of ſuccour, had eſcaped the preſent ſtorm, thro' ſubterraneous paſſages, ſo that the place was found entirely deſerted; he purſued them every where like ſo many wild beaſts, However, it ought to be remembered to his honor, that, in the height of this religious fury, he always acted like a good Catholic, that is, by doing his beſt endeavours to ſave the ſouls of thoſe he murdered. Of this you will be convinced by the following inſtance. Near two hundred of thoſe miſerable Fugitives, having retired to a Caſtle, at ſome diſtance off, were ſuddenly ſurprized, and being firſt moſt pathetically harangued by the *Apoſtolical General* *, to perſuade them to renounce

* The title of Apoſtolical has been as much abuſed as that of Catholic: Both have been, and ſtill are, ſo ridiculouſly and unworthily apply'd by the church of Rome, as to become rather a reproach than an honor. The preſent Queen of Hungary, we are informed, has had newly conferred upon her, by the Sovereign Pontiff, the title of

renounce their errors, he was ſo enraged at their non-compliance, that, without farther ceremony, he commanded a vaſt pile to be kindled, into which an hundred and fifty perſons, men and women, were thrown at once, and there conſumed to aſhes. As to the reſt, we are not told what became of them; but it may be preſumed, that ſeeing no other alternative but *Maſs* or *Death*, they followed the example of *Henry* of *Navarre*, and, on a ſecond harangue, embraced the former, to ſave their lives, as thouſands have ſince done in France.

In my next, I ſhall bring inconteſtable vouchers for the truth of what I have here related, and am, *&c.*

Apoſtolical Majeſty, which had, it ſeems, been given before, to ſome of her auguſt anceſtors, for the very ſame reaſons, which induced his Holineſs to renew it at this critical juncture, that is to ſay, for their exceſſive bigotry to the Popiſh religion, their irreconcileable hatred to that of the Reformed, and the cruelties exerciſed by them, not only on the Proteſtant Subjects of their own hereditary dominions, but on thoſe of other Princes alſo, whereſoever their power or influence extended; for all which, the Houſe of Auſtria has been ever diſtinguiſhed, no leſs than for its pride and ingratitude. The Princeſs here ſpoken of, having ſo remarkably trod in the ſame ſteps, deſerved, no doubt, ſome peculiar mark of favor from the Apoſtolic See, which is liberal enough in beſtowing its graces on theſe occaſions; ſuch graces I mean, as coſt nothing, and are indeed nothing worth in themſelves, tho' highly eſteemed by the Receiver, and of real advantage to the Giver. For Popes, we know, are ſeldom wont to beſtow the mereſt trifle, without finding their account in it.

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LETTER VII.

SIR,

AS the exceeding enormity of the facts related in my laſt, eſpecially with regard to the conduct of *Dominic*, may perhaps raiſe ſome doubt of their authenticity, or at leaſt a ſuſpicion, that the circumſtances have been greatly exaggerated, you will pleaſe to obſerve, that Father *Moreri*, who neglects no opportunity of doing all the honor he can to the Saints of his own Church, has given ſuch an account of the life and actions of this man, collected from various authors of the higheſt credit in the Dominican Order, as plainly enough confirms the main ſubſtance of the preceding narrative. Indeed he paſſes over certain paſſages in ſilence, which would not bear the gentleſt touch, without expoſing the Saint as well as his cauſe: however, moſt of theſe, with ſeveral other ſtriking facts of the ſame kind, are minutely recorded by *Simon Lennard*, a French Author, for the truth of which he cites no leſs than ſixty-one Popiſh Writers: and as to the reſt, ſufficient vouchers can be produced from the public annals of Languedoc and Piedmont, that the cruelties exerciſed on the Albigenſes and Vaudois, by means of the preaching Fryars and their Founder, however palliated by thoſe writers, exceed all deſcription.

For your Satisfaction, I ſhall here give a ſhort extract of what Moreri ſays, in the article of *Dominic de Guſman*. This great Patriarch, as the Fryars of his inſtitution are fond of ſtyling him, was born in Spain, in the year 1170. Having finiſhed his ſtudies, he was ſent on a Miſſion to Galicia, Caſtile, and Arragon, which kingdoms were then much infected with hereſy: after this, he accompanied the Biſhop of Oſma into France; from whence, inſtead of returning to his native country, he went to Rome, in order to obtain licence from his Holineſs, to preach the Goſpel, either to the Infidels of the North, or to the Heretic Albigenſes. The Pope (Innocent III.) determined him to the latter Miſſion, which he embraced with joy, and deported himſelf therein with ſuch extraordinary zeal, as rendered him the *terror* of the Albigenſes, and, at the ſame time, gained him the affection of the Catholics. Simon de Montfort, who was the *ſcourge* of thoſe Heretics, had the utmoſt veneration for this holy Preacher, on whom the Pope conferred the office of Inquiſitor at Languedoc, where he laid the foundations of his Order; which was approved by Honorius III. in 1216; nineteen years after which, he was canonized by Gregory II.

From this account, which cannot be ſuſpected of partiality, it appears that *Dominic* began very early to exert his zeal againſt thoſe pretended Heretics, diſtinguiſhed by the name of *Waldenſes*, who ſettled themſelves in ſeveral parts

parts of Spain, and were, not long after his Miſſion thither, utterly exterminated; that the ſame zeal carried him to more diſtant parts, againſt their brethren, the Albigenſes, who, as we have ſhewn, had ſufficient reaſon to be terrified at the approach of ſuch an Apoſtle. In what manner he preached the Goſpel among them, how well he enforced his arguments, what ſort of Inſtruments he made uſe of for their converſion, for what kind of ſervices one Pope conferred on him, or rather confirmed him in, the office of Inquiſitor, another approved the inſtitution of his Order, and a third put his name into the Calendar, and what induced Simon de Montfort to hold him in ſuch high veneration, you may judge from the detail of facts I have prefixed to Moreri's ſuccinct account; on which head, it was neceſſary to be ſomewhat more explicit than this Provençal Doctor, author of the Hiſtorical Dictionary, to let the world ſee, what ſort of men are canonized in the church of Rome, and to what many of them owe their Saintſhip.

With reſpect to the laſt honor conferred on *Dominic*, I ſhall juſt note by the way, that the Court of Rome ſeems to have acted contrary to its modern ſyſtem of Politics, in ſainting this man ſo ſoon after his deceaſe, when ſo many living witneſſes exiſted, who might juſtly call his ſanctity in queſtion. It was not long ere it diſcovered the inconvenience of theſe too haſty canonizations; and tho' *Dominic*, it muſt be owned, deſerved a more than ordinary mark

of



of approbation, for the great ſervices he had done the Holy See, yet we may preſume, the rule, at preſent eſtabliſhed, of granting this honor to no one, till an hundred years after his death, will not eaſily be broke through for the future.

I ſhould not have dwelt ſo long on this ſingle inſtance, were not the Hero, whoſe hiſtory we have given, one of the oldeſt of the Popiſh Saints, and had not ſo many others gained the ſame title, by treading in his ſteps. It was doing no more than juſtice to his memory, to allow him the firſt rank among the perſecutors of Heretics, that is, of all ſuch as oppoſed the Papal Tyranny, and refuſed to conform to the ſuperſtitions and impieties wherewith Chriſtendom was then almoſt overwhelmed. For this it was, that *Dominic* ſo juſtly merited the auguſt title he ſtill bears, of Patron and Protector of the Holy Office: for this it was, that his Order of Predicants ſtill enjoy the glorious Privilege of carrying the ſacred banners of the Inquiſition, in its ſolemn proceſſions, of having the *Autos de fe* held in their churches, and aſſiſting in delivering up condemned Heretics to the ſecular arm: for this, in fine, it was, that the Popiſh Legends have placed him, in the moſt exalted ſeat, next to that of the Queen of Heaven. Tho', after all, I believe, it will be generally agreed, that, if Heaven be really peopled with ſuch kind of Saints, there are few Proteſtants, who will not join with the honeſt Indian, in praying God to keep them out of it.

As

As the ſubject of Maſſacres, eſpecially thoſe now under conſideration, affords ſuch copious matter, I muſt beg leave to point out, in brief, a few more inſtances, in order to ſhew how invariably Popery has purſued the ſame plan in every age, to complete the deſtruction of a People, whoſe long and ſevere trials far exceed, as I before obſerved, all thoſe of the ancient Martyrs.

The remainder of the Vaudois, who had eſcaped the dreadful carnage at Lyons, were inceſſantly purſued, even in the deſert and ſolitary places, whither they had fled, in hopes of finding ſome ſhelter from the rage of their mercileſs enemies. Pope *Clement* VIII. who reſided at Avignon *, iſſued out a Bull for their total extirpation. One *Borelli*, a Monk, received a commiſſion for this purpoſe, which he ſo faithfully executed, that, among a thouſand other inſtances of his zeal, he burnt alive in Grenoble, at one time, no leſs than an hundred and fifty, men and women, and, ſoon after, added fourſcore to the number.

In the 14th century, many of this harmleſs People, who dwelt in the valley of *Pragelas* in *Piedmont*, being ſuddenly aſſaulted, in the

* At this time, the Catholic Church had two Vicars of Chriſt, or two viſible ſupreme heads on earth, to wit, this ſame Clement VIII. who reſided at Avignon, and Urban VI. at Rome. Both were acknowleged by different parties; but as they anathematized each other, 'tis hard to decide which was the true head. Indeed it appears from the ſequel, that the Church, during all that time, had no head at all.

depth

depth of winter, had no other remedy but to fly to the mountains of the Alps, which were then quite covered with ſnow. The parents ſnatched up their helpleſs infants, and dragged thoſe after them, whom they had not ſtrength to carry. But the Blood-hounds ſcented the track, and overtook them before they had reached the intended place of refuge. Every ſoul that fell into their hands, were inſtantly put to the ſword, or diſpatched by the hangman, except thoſe reſerved for more lingering torments. Several of theſe wretched Fugitives found themſelves benighted in the midſt of the ſnow, and there periſhed with cold. To add to the horror, there were found, the next morning, fourſcoure infants frozen to death in their cradles, or in the arms of their dead mothers. In the mean while, thoſe Catholic Savages plundered and burnt their poor huts, to the end that thoſe few, who eſcaped the carnage, or ſurvived the piercing cold, might die of hunger.

The whole ſucceeding age was perpetually reeking with the blood of theſe Innocents, whoſe ſole crime was their refuſing to comply with the groſs corruptions of the Church of Rome, and (which was deemed a ſtill more unpardonable offence) reprehending the licentious and abominable lives of the Clergy. That this is the only charge brought againſt them, which has the leaſt foundation to ſupport it, has been ſo fully proved by the great Primate Uſher

Usher *, from the most unexceptionable of all testimonies, that can be produced in favour of any party, namely, those of their bitterest enemies, that even Monks themselves [illegible] admiration of the [illegible] [illegible] [illegible] on them. Out of these glorious testimonies, I shall mention but four, which may serve instead of a thousand.

[illegible] says but little concerning the faith and manners of this people, yet this little will be sufficient to convict their persecutors, of the most flagrant injustice and cruelty. "The chief thing, says he, which drew so universal an odium on the *Waldenses*, and occasioned their being charged with a greater number of erroneous opinions than they really held, was the liberty they took in reprehending the dissolute lives of Princes, particularly those of the the Clergy, not sparing even the Popes themselves †.

Reinerus, the Inquisitor, amidst all his furious invectives against them, is so far struck with the force of truth, as to make the following confession. "This sect, says he, has a great shew of piety, because they live justly with regard to men, and are orthodox in their belief, with respect to God, and every article of faith contained in the Creed; *only they speak ill of the Church and Clergy* §." That is to say, in other words, they were very good Christians,

* Lib. de successf. & statu Eccles. cap. 6.
† Hist. Gal. lib. 10.
§ Lib. contra Waldens. cap. 4.

but

but gave great offence by the liberties they took, in condemning the vices of the Prieſthood.

Thuanus, the famous Hiſtorian of his own times, after giving an account of thoſe opinions, wherein they agreed with the reformed churches of theſe days, ſubjoins, with his wonted impartiality, "that, beſides theſe, which are the principal and indubitable articles of their faith, others alſo have been unjuſtly fathered on them by their adverſaries, relating to marriage, the reſurrection of the body, and ſtate of the ſoul after death *.

No man ever expreſſed a more deadly rancour againſt Wickliffe than *Cochleus*, inſomuch that he condemns him to ſharper torments in Hell than even Judas or Nero; yet the account he gives of the behaviour and ſufferings of *John Huſſe*, (who was Wickliffe's diſciple, taught the very ſame doctrines, and preached againſt the ſame corruptions, with his Maſter) will ſufficiently clear both, in the opinion of all unbiaſſed judges, of the pernicious tenets laid to their charge. "When he was required by the Biſhop, ſays this admirable writer, to abjure the doctrines he had taught, he refuſed to do ſo, leſt he ſhould wound his conſcience by offending God; and, after his being chained to the ſtake, he ſolemnly proteſted three times, even when the pile was ſet on fire, that he had never taught the wicked opinions imputed to him, but always maintained the con-

* Hiſt. ſui temp. lib. 2.

trary.

trary. In a word, he breathed out his laſt gaſp, complaining, that ſuch things had been falſely laid to his charge, and that he had taught nothing but the truths of the Goſpel *." This laſt teſtimony is ſo pertinent, that I cannot forbear repeating here a very ſtriking expreſſion of Eraſmus, who, in ſpeaking of the treatment of this noble Confeſſor, concludes with indignation, " that he was *indeed burnt, but not confuted.*" I am well aware, that the generality of Papiſts will reject the teſtimony of this great man, tho' a member of their own Church, for reaſons which do little honour to Popery.

Beſides the evidence above produced, in vindication of that much injured people, with reſpect to the purity of their faith and manners, Divine Providence has ſo ordered it, that, notwithſtanding all the calumnies and forgeries of their adverſaries, to give ſome color to ſuch barbarities as Mahometans and Pagans would ſhudder at, ſeveral authentic records of their examinations, trials, and ſentences †, have been preſerved, which remain eternal monuments of their innocence, as well as of the wicked arts made uſe of by thoſe outrageous Bigots, to prejudice the world againſt them. In ſhort, to repeat my former remark, the indiſputable

* Hiſt. Huſſit. cap. 10.

† Many of theſe valuable records have been tranſmitted to England, and are depoſited in the public Library of the Univerſity of Cambridge. Others are carefully preſerved in Holland, Baſil, Geneva, and elſewhere.

vouchers

vouchers we have of the numberleſs villainies committed in thoſe dark times, when Monkery bore ſway, compared with ſimilar tranſactions of a later date, too plainly evince, that Inquiſitors have acted on the ſame principles, and made uſe of the ſame methods of converſion, with very little variation, in every age.

As I ſhall confine myſelf, in this letter, to the Maſſacres perpetrated in Italy and France, and even of theſe only mention ſome of the moſt glaring, without taking notice of the cruel treatment which the Albigenſes and their brethren, by what name ſoever diſtinguiſhed, were perpetually expoſed to, in every part of Europe, where they had ſpread themſelves; let us give a ſhort detail of a few more facts, no leſs ſhocking, and confirmed by the ſame undoubted evidence with the preceding.

Notwithſtanding the great numbers of this people, which the emiſſaries of Rome were continually cutting off, by every method which ſubtilty and malice could invent, till the cloſe of the 15th century, they were not yet totally exterminated. It was therefore reſolved in the Conſiſtory, to make a general Maſſacre of the whole race, whereſoever they could be found. To promote ſo pious a work, Pope Innocent VIII. publiſhed a Bull, which authorized one of the Inquiſitors, a Dominican Fryar, whoſe name was *Blaſius de Bena*, to conduct and ſuperintend the Holy War. This Bull enjoined a new Croiſade to be preached up for the purpoſe aforeſaid; which was done with that fervor

fervor and vehemence, which zeal, without knowlege and charity, always inſpires. A prodigious ſwarm of bigotted Ruffians, headed by their ghoſtly General, took the field, and marched againſt the inhabitants of the vallies, who, having received ſome item of their bloody intention, had juſt time to fly to the mountains, or to hide themſelves in caverns. As the poor forlorn creatures could not be eaſily forced from their lurking holes, the Croiſaders, by advice of their Leader, filled up the entries with dry wood, which being ſet on fire, the flames burnt ſome, the ſmoak ſtifled others, and thoſe few that could find a paſſage, threw themſelves down among the rocks, where moſt of them were daſhed in pieces. Thoſe, who fell into the hands of theſe croſs-bearing Savages, were killed without mercy; and it is farther affirmed by the moſt unſuſpected hiſtorians, that, on this occaſion, near fourſcore infants were found within thoſe diſmal caverns, ſtifled to death in their cradles, or locked in the arms of their mothers.

As the perſecutors of this people ſcarce allowed them a moment's reſpite, many were, not long after, hunted out, and ended their lives at the ſtake, without ſo much as the formality of a trial. About the ſame time, a multitude of their brethren, ſettled in the diſtricts of Cabriers and Maringot, were put to death with a variety of tortures; and tho' *Lewis* XII. on being informed, that the things laid to their charge were mere calumnies, put a

ſtop, for ſome ſhort ſpace, to theſe barbarities, within his dominions; yet in the reign of his Succeſſor, *Francis* I. * the treatment they met with, was attended with ſuch circumſtances of inhumanity, as will be an everlaſting blot to his memory. The miſerable remains of this hated race in Piedmont, were expoſed, without intermiſſion, to the ſame outrages, eſpecially under the Pontificate of *Alexander* VII. And we have a ſtill freſher inſtance of their ſufferings, taken notice of by Biſhop Burnet in his Travels. The perſecutions, in fine, which this people have undergone, only in this part of the world, were ſo long, ſo continued, and ſo violent, that thoſe who have minutely ſearched into their hiſtory are generally agreed, that a million of ſouls at leaſt were deſtroyed, from this blood-thirſty ſpirit, on the ſpecious pretext of Religion.

The motive, which induced me to recapitulate ſuch trite facts, will be a ſufficient apology: it was to ſhew how little reaſon our adverſaries have to boaſt ſo much of their Saints, or to

* *Prudencio de Sandoval*, a Spaniſh Biſhop, who has wrote, in two large volumes, the life of the Emperor Charles V. altho' he ſeverely cenſures the conduct of Francis, in other reſpects, yet highly extolls his zeal for the Catholic faith, and particularly for treating his heretic ſubjects with ſuch extreme ſeverity. Among other inſtances of the horrid puniſhments they ſuffered, I remember, he mentions one, with a peculiar approbation, *viz.* that of putting them in a kind of engines, and broiling them, as it were, by a ſlow fire, ſo that they might feel to ſome purpoſe, what it was to be burnt alive.

charge

charge the Reformation with novelty. The Albigenſes and Vaudois are the firſt Proteſtants we read of in Europe; they are the moſt illuſtrious inſtance on record, of unſhaken fortitude amidſt ſo many fiery trials; and the accounts tranſmitted down to us, of the doctrines they maintained, and the groſs errors and idolatrous practices they condemned, an inconteſtable proof, that they had the ſame glorious deſign with our more modern Reformers, that is, of reducing the Chriſtian Religion, which had been ſo horridly corrupted, to its original ſtandard. Finally, it appears from hence, on the teſtimony even of their moſt implacable enemies, that there was a people, who proteſted againſt the innovations of the church of Rome, long before the days of Luther and Calvin, (to which Papiſts are taught to fix the æra of the Reformation *) that is, ſo ſoon as ſhe not only degenerated ſo notoriouſly from her ancient purity, but began to tyrannize over the conſciences of men, by impoſing her new inventions, in direct oppoſition to the word of God; conſequently, that Proteſtants have antiquity on their ſide, and ſhe alone to be charged with novelty: to which let me add, that the very reaſons given

* All the Popiſh Controvertiſts I have ſeen, who attempt to prove the indefectibility and infallibility of their church, are extremely anxious about this point. As the Catholic Church, ſay they, by which they always mean their own Party, never failed, nor could err, but remained the very ſame it was from the beginning to that age, what neceſſity of a Reformation?

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by Popiſh Writers to juſtify the barbarities of thoſe times, ſufficiently demonſtrate the badneſs of a cauſe, which ſtood in need of ſuch methods for its ſupport.

To conclude with the reflections of a celebrated author, who publiſhed his remarks on the antient churches of Piedmont, in 1690 *. The church of Rome, as her own annals evince, has dyed her purple in the blood of theſe Innocents, ever ſince the 12th century: ſhe has monopolized the trade of perſecution, and can vaunt herſelf to have carried it on to ſuch a degree, that none of that People are now to be found in their own country, except thoſe ſhe locks up in her dungeons, and reſerves for capital puniſhment: never did ſhe give a more inconteſtable evidence of her Antichriſtianiſm, than by her inſatiable thirſt of the blood of theſe Chriſtians, who renounced her communion, for theſe ſix hundred years paſt, which ſhe has made to run down like water, exterminating thoſe by fire and ſword, who were not moved with the empty noiſe of her anathemas: during this whole ſpace, they have always been in the condition of ſheep led to the ſlaughter, by their continual and uninterrupted martyrdoms; maintaining that holy Religion, which her perſecutors no longer profeſſed, any farther than it could be rendered

* Dr. Allia publiſhed theſe remarks, about the time when the laſt perſecution, mentioned by Burnet, was carrying on.

ſubſervient

ſubſervient to the worldly intereſt, the pride and lordlineſs of Popes and Eccleſiaſtics.

In my next, which will be very ſhort, you ſhall have the remainder of what has occurred to me on this head. In the interim, I am, *&c.*

LETTER VIII.

SIR,

ALTHO' there are numerous and recent inſtances of dreadful perſecutions in various parts of Europe, yet as they do not ſo properly fall under the article of Maſſacres, I ſhall point out but two more of the latter kind, at the bare mention of which, Popery will appear in all its horrors. The firſt is that of *St. Bartholomew's Eve*, or, as it is frequently called, of the *Paris-wedding*, which will be ever remembered in France. De Thou, a Roman Catholic, and by far the honeſteſt Hiſtorian which that kingdom ever produced, ſpeaks of it as an eternal reproach to his Nation as well as Religion, and wiſhes that ſo execrable an act could be blotted out of the French Annals. How much the Pope encouraged and approved this expeditious method of getting rid of Heretics, let the Paintings witneſs, in the great hall of the Vatican, underneath which, theſe words were to be ſeen in capitals, *Pontifex Colignii necem probat.* Every one knows that Admiral Coligni was one of the moſt illuſtrious of the

Proteſtant Party, and in what manner he was aſſaſſinated, in breach of public faith and the moſt ſolemn oaths. A more treacherous and villainous murder was never perpetrated, even according to D'Avila's account, who cannot be ſuſpected of the leaſt prepoſſeſſion in favor of the Reformed. The horrible ſlaughter of the unſuſpecting Hugonots, which immediately enſued, and the uninterrupted perſecutions which their deſcendants have been ever ſince expoſed to, in that kingdom, are too notorious to need repetition.

The ſecond inſtance more nearly concerns our own country. You will naturally conclude, that I am going to ſpeak of the well-known *Iriſh* Maſſacre, wherein moſt of the Proteſtants, who had no ſuſpicion of the cruel deſign, were butchered in cold blood. The encouragement the Papiſts had from Rome to undertake this Holy War; the blind obedience they paid to their ghoſtly Directors, who, in imitation of the bleſſed St. Dominic and his diſciples, ruſhed about like Furies, with Crucifixes in their hands, exciting the Catholic Ruffians, by their own example, to ſhew no mercy to Heretics; the horrid outrages, and numberleſs methods of wanton barbarity then put in practice; all theſe circumſtances bear too lively a reſemblance of the ſhocking ſcenes of the ancient Albigenſes and Vaudois, to ſuffer us to doubt a moment, that theſe modern Croiſaders, the moſt ignorant, ſuperſtitious, and bigotted of any people on earth, were actuated by

by the very ſame ſpirit with their forefathers in Languedoc and Piedmont.

Not to enter on a detail of facts, which the hiſtories of thoſe wretched times have handed down to us; it will be ſufficient juſt to intimate that the Popiſh inhabitants of that Iſland, who complain ſo heavily of hard uſage at preſent, cannot be inſenſible, that, were it much harder, 'tis no more than what the laws both of God and man would juſtify. Are the hardſhips they complain of, to be compared, in any ſhape, to the thouſandth part of what the Proteſtants ſuffered, ſuch of them, I mean, as eſcaped the general carnage? The reſtrictions impoſed on them, (tho' even theſe are now in great meaſure relaxed) are no more than neceſſary precautions to fruſtrate or prevent the like bloody attempts for the future; nor can thoſe, who have ſo ſeverely felt what Popery is, when it has once got the upper-hand, be ever too much on their guard. The treatment they met with, during the ſhort reign of James II. and eſpecially during his ſhorter abode among them, after his abdication *, is ſtill freſh in their

* Immediately on the deceaſe of Charles II. every one knows, how exceſſively the Papiſts in Ireland were elated, and in what manner they began to ſhew their inveterate hatred to the Proteſtants, which had, for a while, been ſomewhat ſmothered. Theſe latter were harraſſed and oppreſſed a thouſand ways, during the whole reign of James; and, after his abdication, nothing was heard of but robberies, plunderings, ſacrileges, rapes, and public as well as private aſſaſſinations; all which were connived



their memories; it has fully convinced them what they are to expect on another occaſion, and that Popery can no more change its nature, than the Ethiopian his ſkin, or the Leopard his ſpots. Our Religion, which is founded on the Goſpel, and not, like theirs, on human inventions, naturally inſpires us with lenity and forbearance to thoſe of a different perſuaſion; but as it cannot be reaſonably expected, that men of ſuch uncharitable principles as Papiſts, ſhould be capable of treating others with the ſame tenderneſs themſelves, experience, common prudence, and ſelf-preſervation dictate, that they ſhould be reſtrained, as far as poſſible, from doing farther miſchief.

I remember to have had ſome diſcourſe with an Iriſh Dominican about this Maſſacre, and having aſked him, how any Religion, which pretends to the name of Chriſtian, could juſtify ſuch barbarities, he never offered to deny or extenuate the fact, but only inſiſted, that our accounts were greatly exaggerated, as it might

at, or openly encouraged, by Tyrconnel, the Lord Deputy. It is aſſerted, on good authority, that another general Maſſacre was propoſed to this Tyrant, and rejected for no other reaſon, but becauſe things were not yet ripe for execution. After King James's landing with French Troops, beſides the innumerable inſtances of his averſion to the Proteſtants, he not only revoked the Act of Settlement, which entirely overturned the Conſtitution, but actually reſtored great part of the forfeited eſtates, to thoſe Miſcreants, who had been moſt deeply concerned in the Maſſacre of 1641, or to their deſcendants.

be doubted, whether the whole number of Proteſtants deſtroyed on that occaſion, much exceeded an hundred and fifty thouſand; to which he added with ſome warmth, that the poor oppreſſed Catholics had ſufficient provocation for acting as they did. I was not at all ſurprized at this, having ſo often heard the ſame Maſſacre not only apologized for, but highly applauded. Indeed there is too much reaſon to believe, that the generality of Iriſh Papiſts at leaſt, would make little ſcruple of acting the ſame ſcene over again, in caſe a favourable opportunity offered; for, as to its lawfulneſs, the Prieſts take care to quiet their conſciences. For my own part, I have ſcarce ever converſed with one of the lower claſs of this bigotted people, and with very few of the better ſort, who did not avow, or plainly enough inſinuate, that they looked on the thing as a glorious action. Is it to be wondered at, that the ignorant rabble of this nation ſhould be ſo unanimous on the point before us, when the moſt dignified of their Clergy have purpoſely wrote in its juſtification? 'Tis no longer ago than the year 1674, that one of their Titular Biſhops publiſhed an Apology *, which has been ſince re-printed, wherein he defends all the outrages committed in that Rebellion, as the conſequences of a *Juſt and Holy War*.

* Entitled, The bleeding Iphigenia.

To

To come to our own doors. The burning of ſo many Proteſtants in Queen Mary's reign does not properly fall under the denomination of a Miſchief, and our adverſaries will not allow us to call thoſe cruel executions by the name of Martyrdoms: yet I think they ſerve to convince us, that Popery has no more degenerated, from its firſt principles among us, than it has done in other countries: and, if we may judge from ſome of its late efforts, that the ſame ſpirit, which animated its votaries near ſeven hundred years ago, ſtill prevails here, and would certainly exert itſelf in the ſame manner, were it not for ſome obſtacles. The truth is, modern Proteſtants do not timely yield their throats to be cut, as thoſe of former ages: to which it may be in good meaſure owing, that we do not hear of general maſſacres in this. But, notwithſtanding the times are changed, yet as we find by daily experience, that there is no change in the principles of Papiſts, what reaſon can be aſſigned, why they ſhould not produce the ſame effects when a favourable conjuncture offers? Their Prieſts, we know, have fuel enough in ſtore, to keep up the flame of Catholic zeal, and that they apply the materials ſo faithfully, as to be under no apprehenſion of ſeeing it extinguiſhed; conſequently, that external moderation, which the want of power, not of will, forces them to put on, like a ſerpent, which, tho' it ſometimes appears motionleſs, is ſtill fraught with the ſame deadly poiſon, and ready, on a proper

proper occaſion, to dart forth its venom, is always to be ſuſpected.

I am willing to think as favorably as I can even of Papiſts, but believe, it will ſcarce be doubted, that, ſhould matters ever take the turn, which the united efforts of the whole Party have been ſo long driving at, *Smithfield* would ſoon be put to its old *Catholic* uſe, very different from that of buying and ſelling cattle; and as there is ſuch a number of hands, which only wait for employment, perhaps we might ſee another *St. Bartholomew's Eve* in London, celebrated with the ſame bloody ſolemnity as that of Paris. Certain it is, that the vaſt increaſe of Engliſh Papiſts, eſpecially in the Metropolis, for ſome years paſt, has long occaſioned melancholy reflections; but thoſe prodigious ſwarms of Iriſh Auxiliaries, which are continually flocking hither, have rendered the Body ſo formidable, that many thinking Proteſtants are now alarmed at it. The riots and outrages of this rabble, generally the dregs and outcaſts of their own country, as weak in their intellects, as ſtrong in their paſſions, and therefore the fitteſt inſtruments in the world for any deſperate undertaking, tho' treated by ſome as a matter of trifling conſequence, appear in a very ſerious light to thoſe who are well acquainted with Popery, and judge of the tree by its fruit. This I can aver, that, on certain occaſions, it is dangerous to paſs by one of their chapels, where you may ſee three or four hundred aſſembled together, waiting for Maſs, and

and the pious inſtructions which generally follow, in a language underſtood by the Congregation, which is more than can be ſaid of their Divine Service.

Our Popiſh Biſhop, whoſe remarks we have now before us, heavily complains, that the poor Catholics in England are moſt grievouſly oppreſſed, and live in a ſtate of perſecution. For my part, I do not conceive, how they can be indulged more than they are, unleſs the Legiſlature would be ſo complaiſant as to repeal the laws which have ſo long lain dormant, and permit them to hear Maſs in our Pariſh-Churches; ſince nothing can be more notorious, than that they hear it as often, and as openly as they pleaſe, every where elſe. I could never perceive any kind of grievance they labor under, except that of being reſtrained, in ſome degree, from perſecuting others, which, it muſt be owned, is no ſmall grievance to ſuch as think it their duty to reduce, by force and violence, thoſe whom neither perſuaſions nor anathemas can bring over. As to the reſt, does not this very Titular Biſhop, who exclaims ſo bitterly againſt our penal laws, exerciſe his Epiſcopal Functions with as little reſerve as if no ſuch laws exiſted? Who hinders him, or any of his Prieſtly Aſſiſtants from making daily Proſelytes, and erecting new Maſs-houſes for their reception, where the Offices appertaining to the national Clergy, particularly thoſe of Chriſtenings and Marriages, are ſolemnly performed, and public

Regiſters

Regiſters * kept of the ſame? Nothing, in fine, ſeems wanting to ſupport the dignity of their Hierarchy, but the revenues poſſeſſed by the legal Incumbents: the want of theſe is undoubtedly another real hardſhip; nor do I ſee how it can be well removed, till they get a Prince to their own heart's deſire, who may put things on the old footing, agreeable to the Plan preſented to King James II. In the interim, conſidering how matters are circumſtanced, it would, I think, be prudent to diſſemble their impatience a little, and not to ſhew their teeth before they are able to bite.

I ſhall add but one remark more, with regard to Maſſacres, whether ancient or modern, foreign or domeſtic: in theſe Father Ch-ndl-r ſeems to allow, that ſome ſcandals (the gentle term he uſes for the moſt ſhocking barbarities) may have happened; yet, to clear his Church even from this ſlight imputation, he affirms,

* To what end ſuch Regiſters can ſerve, eſpecially in caſes of marriage, is a myſtery to me, ſince they cannot be produced in a Court of Juſtice; unleſs they are preſerved, in expectation of the day, when they ſhall be repoſited in our Pariſh-Churches, and there referred to, as authentic vouchers. Some of theſe Regiſters were unfortunately conſumed, when the late Sardinian Chapel was burnt; the loſs of which is much more regretted by our Papiſts, than that of all the religious trinkets, ſo neceſſary to what they call Divine Service. Several of theſe good Catholics, who had flocked together on that occaſion, in Lincolns-Inn Fields, had the impudence to inſinuate, that this Chapel had been maliciouſly ſet on fire by Proteſtants.

that

that ſuch ſcandals are not to be charged to the ſcore of Religion, but to human or worldly motives. I perfectly agree with his lordſhip, that Religion, in the proper ſenſe of the word, had no ſhare in the matter; ſince it is clear enough, that thoſe, who were capable of ſuch enormous villainies, had no Religion at all: yet ſtill it is equally clear, that Religion was always the pretext, I mean the Popiſh Religion, which, in this reſpect, more deteſtable than that of Mahomet, alone authorizes the moſt unchriſtian and inhuman methods for the extirpation of Heretics, that is, of every ſoul whoſe conſcience cannot yield to its unwarrantable impoſitions. The hiſtory of thoſe very ſcandals he ſpeaks of in ſuch ſoft terms, has long ago ſatisfy'd the world, that there is nothing ſo atrocious or execrable, which the pretended Vicars of Chriſt have not put in practice to maintain their uſurpations.

In my next, I ſhall examine what is offered in vindication of Queen Mary's conduct, particularly with regard to the burning of Archbiſhop Cranmer, and am, *&c.*

LET-

LETTER IX.

SIR,

AS the Douay-Pamphlet before us, was chiefly intended for the uſe of Papiſts, and, for this reaſon, never ſold in public, but handed about privately, you will not be ſurprized, that its author ſhould have had the effrontery to aſſert, that more blood has been ſhed by Proteſtants, on a religious account, for theſe two laſt centuries, than by the Roman Inquiſition, from its firſt inſtitution.

Now in order to clear up this point, it will be neceſſary to obſerve, that the words, *Roman Inquiſition*, ſeem confined here to the particular Tribunal, now exiſting at Rome, which is allowed to be leſs ſevere, at leaſt with regard to public executions, than the ſame kind of Court in other countries, eſpecially with regard to the Jews, whom, for ſecular ends, it tolerates. Yet even this mild Tribunal is terrible enough, according to Father *Piazza*'s account, who was one of its Vicars, or delegate Judges. Among other inſtances of its injuſtice and cruelty, he mentions that of a poor Italian Prieſt, who, having been apprehended on a mere ſuſpicion of Hereſy, was ſo terrified at the treatment he met with, that he grew diſtracted. What he adds on this head, is ſtill more ſhocking, *viz.* that the officers had ſeized the wrong perſon; upon which, the wretched Prieſt was turned adrift



adrift to ſhift for himſelf. This Tribunal, in ſhort, like all other Holy Offices, which are ſuperintended and directed by the *Supreme and Univerſal Inquiſition at Rome*, is ever to be dreaded, as it retains an abſolute power over every delinquent, whether real or pretended, guards an impenetrable ſecrecy in its proceſſes, condemns without appeal, and is arbitrary in its puniſhments. The truth is, notwithſtanding its public executions are ſo rare, yet, as to its private ones, there is too much reaſon to believe, that they are little leſs frequent than elſewhere; ſince ſo many, like the beaſts who entered the Lion's den, are ſeen to go in, and ſo few to come out.

However, to remove all ambiguity, let it be noted, once for all, that, as the term, *Popery*, is never confined to the immediate ſubjects of the Pope, but extends to thoſe of every nation, who adhere to that new ſyſtem of Faith, which diſtinguiſhes Papiſts from all other Chriſtians; ſo the term, *Roman Inquiſition*, not only comprehends every Tribunal, which derives its authority from Rome, but likewiſe all the antichriſtian methods, which that ambitious Court has taken itſelf, or induced others to take, in every age and country, to force the world to embrace, for divine truths, the many falſe doctrines, idolatrous practices, and ſhameleſs forgeries, whereon its grandeur is built.

Having already given my ſentiments on the charge brought againſt Proteſtants, with reſpect to Maſſacres, I ſhall ſay no more on this head,

than that thoſe, who can ſwallow the worſhip of Images, and Tranſubſtantiation, as articles of their Creed, have at leaſt as much reaſon to believe this, as they do every thing elſe, which their *God-makers* * are pleaſed to impoſe on them. I am ſenſible it will be labor loſt to aſk our mitred Apologiſt, who pretends to be ſo well acquainted with the hiſtory of his own country, what maſſacre Proteſtants ever made of Papiſts. Perhaps he will call by this name, the execution of a few perſons, who were legally tried, and convicted of treaſon. Theſe, it is certain, are the only inſtances on record; and even among theſe few, was any one ever committed to the flames, purely for being of a different religion from his Judges? Did not Dominic alone cauſe more blood to be ſhed, on a religious account, than fifty Nero's and Diocleſians?

Such Apoſtles as Father Ch-ndl-r, and good Father B-tl-r, whoſe intereſt it is to keep their flocks in the groſſeſt ignorance, may call the accounts of thoſe horrid maſſacres I have enumerated, groſs miſ-repreſentations; but let me tell theſe zealous Propagators of Popery, they are infinitely better atteſted than any of the miracles attributed to their new Saints, not excepting thoſe of *Monſieur* St. Anthony of Liſbon, or *Madam* St. Catharine of Sienna †, with

* See Letter XX. and note in Letter XXIII.

† A moſt ridiculous cuſtom prevails among the Spaniards and Portugueſe, who, to expreſs a more than ordinary reſpect

with ſome others I could mention, who owe their Saintſhip, if not their very exiſtence, to ſtupid credulity, or bare-fac'd impoſture.

You muſt have remarked, no doubt, that the Douay-Critic, after mentioning the cruelties of Henry VIII. immediately paſſes to thoſe of Queen Elizabeth, without taking notice of her Predeceſſor, whoſe lenity, if our records are to be credited, we have no great reaſon to boaſt of. But have a little patience, and you will find he has not forgot her.

" The reign of Queen Mary, ſays he, is always the burden of the ſong, in this charge of blood and cruelty. It is much to be wiſhed, that it had not been ſtained with ſuch a blemiſh. However, ſeveral circumſtances ſhew the cauſe to have not been purely religious, but complicated with crimes againſt the State, eſpecially thoſe of illegal plunderings and rebellion. For, when Henry VIII. and Edward VI. ſeized many of the church-lands into their own hands, both their Commiſſioners and private perſons who embraced or favoured the *new Religion*, plundered great part of the goods of the churches and monaſteries, for their own uſe.—

ſpect for their modern favourite Saints, are not content to ſtyle them ſimply, *Santo* or *Santa*, but always add, *Señor Santo*, or *Señora Santa*; *i. e.* Mr. or Madam St. ſuch a one; an honor I never knew given to the Apoſtles, or to any of the ancient Saints, who are grown ſo much out of vogue, that few or none viſit their Altars, or make them any offerings; nor did I ever ſee their images carried in proceſſion.

Some

Some of the Miniſters of Queen Mary had, *probably*, theſe exceſſes freſh in their memory, and perhaps imagined, few of the *Goſſellers* (as they called themſelves) innocent. Moreover, treaſons and rebellions were a more provoking circumſtance. *Cranmer* and *Ridley* had been ringleaders in the conſpiracy to exclude Queen Mary from the Crown, and to place it on the head of Lady Jane; on which account, when *Cranmer* declared, that he was ready to profeſs the Catholic religion, he was anſwered, that this would not ſave his life. Queen Mary alſo remembered, doubtleſs, the treatment ſhe and her mother had met with from his hands. So that this ought not to be regarded as a caſe merely of religion. Moreover, the principal ringleaders of the *new* religion in England, ſtirred up more rebellions, and carried on more conſpiracies againſt that Queen, during her ſhort reign, than were raiſed under Queen Elizabeth, during a reign nine times as long, as Dr. Baily takes notice. After all, the executions in her reign, on account of religion, have been exaggerated beyond all bounds. Mr. Collier, in his Hiſtorical Dictionary, under the name, *Fox*, thought it neceſſary to give this caution, that Fox, the famous Martyrologiſt, was a careleſs writer, who gathered his accounts from people who could not be truſted; and that ſome, whom he mentioned to have ſuffered death, were living when the firſt edition of his Acts were publiſhed; which obliged him

to haſten a ſecond edition, in which he omitted their names.—Many recorded here as Martyrs, died for Treaſon, or in open rebellion, as is proved both by Father Parſons, and by *Alanus Copus*, alias *Nicholas Harpsfield*, who ſhew Fox to be a vender of Fables. —— In fine, Queen Mary was much the moſt *tender and merciful* of the whole race of the Tudors. Proteſtant Writers bear teſtimony to her extraordinary *devotion and piety*, which virtues were the effect of her ſincere religion. The blood, which was ſpilt by her authority, will always tarniſh her hiſtory; and Traitors ought to have been impeached for their crimes againſt the ſtate, and not for their religious principles." ——

However ſatisfactory this apology may appear to Papiſts, there is not, I am perſuaded, a ſingle Proteſtant in the three kingdoms, who, on reading it, will entertain a more favourable opinion of this Catholic Princeſs. Our writers do indeed bear teſtimony to her extraordinary devotion and piety; and to this very devotion and piety it is, that they impute her infamous breach of faith to thoſe whom ſhe had ſo ſolemnly promiſed liberty of conſcience to, and the many barbarous executions, during her ſhort inglorious reign, as the natural effect of a religion, to which ſhe was ſo immoderately bigoted; a religion, which teaches its followers to keep no faith with Heretics, eſpecially when the intereſt of the church is concerned, and which juſtifies their extirpation by the moſt inhuman

human methods *. If this Queen is to be reputed the moſt tender and merciful of the whole race of the Tudors, for ſuch actions as theſe, which chiefly diſtinguiſh her character, ſhe muſt have had very different notions of tenderneſs and mercy from the generality of mankind, or, to ſpeak more properly, ſhe muſt have had the ſame idea of theſe virtues, as Spaniſh, Portugueſe, and Italian Inquiſitors.

The cauſe, we are told, of her proceeding in ſo rigorous a manner, was not purely religious. Be it ſo. Yet ſtill, it is granted, religion had ſome ſhare, and, as far as we can judge from every concurring circumſtance, the principal ſhare too, in the cruel treatment of Proteſtants, whatever offence they might have given in matters of another nature. The Queen, it ſeems, was not a little exaſperated at illegal thefts and plunderings; and ſome of her Miniſters *perhaps* imagined, that few of the *Goſpellers* were innocent. If theſe men therefore were really found guilty of ſuch robberies, why were they not hanged as Thieves? And what reaſon can be aſſigned, except their religion, why they ſhould be burnt alive as Heretics? Was the bare imagination of a prejudiced Miniſtry, a ſufficient motive to condemn ſuch delinquents

* The treatment of John Huſſe and Jerome of Prague, at the Council of Conſtance, is an inſtance not unſimilar to the preſent. Every one knows, that theſe illuſtrious Confeſſors, after having received the Emperor's ſafe-conduct, were moſt perfidiouſly burnt alive, in virtue of this Catholic principle, which was then eſtabliſhed.



to the cruelleſt of all puniſhments, which, in caſes of theſt, was at leaſt as illegal as their plunderings?

From hence it is evident, that their greateſt crime was that of being Goſpellers, which name, as our Popiſh Biſhop informs us, they called themſelves by, tho' he repeats it, by way of irony, as well as that of the New Religion, which his whole party are taught to beſtow on every one, who will not join in their idolatrous worſhip. Let him ſcoff as long as he pleaſes: we glory in the title, as it ſhews from whence we derive our Religion: we do not pretend to trace it higher than the time of Chriſt and his Apoſtles; in which reſpect, we readily grant, that Papiſts have the advantage of us, in point of antiquity, ſince the greater part of their innumerable ceremonies, and many of their fundamental doctrines alſo, may be evidently traced from the Pagan Superſtitions *, which are allowed to be older than Chriſtianity. And as to all other points, wherein they differ from us, whether they owe their eſtabliſhment to the Council of Trent, be their date ancient or modern, or in what manner ſoever they have been introduced, one thing we are undoubtedly

* It may not be amiſs to note here, that the grand title of *Pontifex maximus*, which the Popes chiefly uſe on their coins and medals, is the ſame, which the old Roman Conſuls and Emperors bore, who were High Prieſts of Jupiter; and, as to the other title of Univerſal Biſhop, which they ſeem moſt fond of, it is generally allowed to belong to the Fore-runner of Antichriſt.

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ſure of, that they have no foundation in the Goſpel.

We are farther informed, that this tender-hearted Queen was particularly offended at Cranmer and Ridley, who had been ring-leaders in the conſpiracy to exclude her from the throne, and that ſhe alſo remembered the treatment both herſelf and mother had met with at the hands of the former, in the affair of the Divorce. Does it not plainly appear from hence, that the extraordinary virtues of this devout Princeſs were blended with the vileſt paſſions; that ſhe reſented the affronts ſhewn to herſelf, at leaſt as much as thoſe to her Religion, and was actuated no leſs by the ſpirit of revenge, than of zeal; tho' the latter, as the ſequel evinced, got the aſcendant, or at leaſt ſerved as a pretext to gratify her private reſentment to the utmoſt ſtretch, by bringing ſo hateful an object to the ſtake, who might otherwiſe have ſtood ſome chance of dying on a ſcaffold?

Be this as it will, nothing can be falſer than that Cranmer was the ringleader of the party, who were for excluding Mary from the throne; ſince it appears that he ſigned the reſolution of the Privy Council with reluctance, and not till after repeated importunities, tho' he could not but foreſee the fatal conſequences to himſelf, ſhould that Princeſs ever come to the throne; and, as to the old affair of the Divorce, which the pious Queen ſo well remembered, there are ſufficient grounds to believe, that he



had acted in it from a principle of conſcience; as the marriage of her mother had been judged by the ableſt Divines in Europe to be inconſiſtent with the laws of God, which none but Popes ever dared to diſpenſe with. It will not be diſputed, that theſe matters ſerved to aggravate his caſe: however, it is not improbable, that they might have been overlooked in him, as well as in others equally obnoxious, had he not been ſo inſtrumental in promoting the Reformation, and giving ſuch a mortal blow to Popery, by cauſing the Bible to be tranſlated into the vulgar tongue; a crime never to be forgiven. So that, upon the whole, I think, it would be doing injuſtice to the memory of this prieſt-ridden bigoted Princeſs, to place the inhuman treatment of that great Prelate, as well as of many others, who were never charged with the leaſt crime againſt the State, to any other ſcore than that of her religion.

Cranmer, it is acknowleged, had his weakneſſes, and ſo had the greateſt ſaints, not excepting Peter himſelf, whom the dread of Jewiſh Prieſts, no leſs vindictive and bloodthirſty than the Popiſh, and who, like theſe, placed the ſum of religion in mere trifles and external rites, *neglecting the weightier matters of the Law, juſtice, mercy,* and *truth,* tempted to deny his Lord. What wonder then that the hoary Primate, ſinking under a load of years and afflictions, abandoned by all his friends, ſurrounded by none but his implacable enemies, treated in the moſt ignominious manner, deluded,

deluded, on the one ſide, with hopes of life, and terrified, on the other, with a proſpect of the cruelleſt death; what wonder is it, I ſay, that, in this diſtreſsful ſituation, he ſhould at length be induced to a compliance, extorted from him by every kind of artifice and rigor, which the keeneſt malice and moſt diabolical ſubtilty could invent? Their deſign undoubtedly was, to render his fall the more conſpicuous, by thus expoſing the frailties of one of our firſt Reformers, and thereby bringing a reproach on the Reformation itſelf. But here they found their malice diſappointed. The venerable old man approached the ſtake without trembling: he died with the meekneſs of a Saint, and the courage of a Martyr, pouring out his ſoul in prayers for his murderers; and, to ſhew how ſincerely he repented of what he had done againſt the dictates of his conſcience, he extended his right hand, (that *unworthy* hand, as he called it, which had ſigned the recantation) and undauntedly ſaw it burnt off, before he expired. This amazing inſtance of fortitude is atteſted by Monſieur *De Thou*, and other cotemporary hiſtorians. We no longer remember his frailties, but are ſtruck with admiration at the glorious exit he made, and never think of his ſufferings, without deteſting the perfidy and cruelty of thoſe who brought him to the fiery trial.

One Dr. Baily, we are informed, takes notice, that there were more plots and conſpiracies againſt this Catholic Queen, during her ſhort

ſhort reign, than againſt Queen Elizabeth, during a reign nine times as long. Whoever this Dr. Baily is, I ſhall only repeat my former obſervation, that, as our Hiſtorians of the moſt undoubted authority, and all our public records give him the lye, we may preſume, that the Douay-Apologiſt would ſcarce have produced ſuch a voucher, had his remarks been intended for the inſtruction of Heretics, that is, of ſuch as make uſe of their own ſenſes; which a thorough Papiſt cannot poſſibly do. And as to what ſuch men as Father Parſons *, and Alanus Copus, *alias* F. Harpsfield, aſſert of the matter, you may judge what degree of credit they deſerve, when I acquaint you, that they were not only both Jeſuits, but declared enemies to the Queen's perſon and government, having taken indefatigable pains in writing ſeditious Libels, fomenting Rebellions, and uſing all means poſſible, both open and ſecret, to ſubvert the Conſtitution.

With regard to *Fox*, the Martyrologiſt, the care he took to leave out, in a ſecond edition of his Acts, the miſtakes he had committed in the firſt, ſufficiently acquits him of any inten-

* This man, who is ſo idolized by our Papiſts, was educated a Proteſtant, and had been a Fellow of Baliol-College in Oxford, from whence he was expelled, on being detected of falſifying the college accounts and cheating the Students: upon which he went abroad, and, being found to have the qualifications neceſſary for a thorough-paced Jeſuit, was admitted into the Society, and became, ever after, a plague to his country.

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tion to deceive his readers; ſo that this very inſtance produced againſt him, redounds greatly to his honor, ſince it ſhews, he was not aſhamed of owning himſelf in the wrong, ſo ſoon as he diſcovered his error. And ſuppoſing him to have been ever ſo groſly miſtaken, what is this to the Church of England, whoſe doctrines are built on the ſolid and immutable baſis of Truth, and need not, like thoſe of Rome, fictitious Saints and Martyrs for their ſupport? Had Popiſh Writers acted with the ſame candor and ſincerity as Fox, what an infinite number of their bulkieſt Martyrologies and Legends of Saints, would have been reduced to a very ſmall compaſs, or dwindled into nothing? How many genuine books have they deſignedly corrupted! How many ſpurious ones impoſed on the world for genuine, to keep their new Goſpel in countenance! And tho' the cheat has been ſo often detected, what inſtance is there of the Church of Rome, by whoſe encouragement ſuch palpable forgeries were publiſhed, having ever acknowleged or retracted one of them *?

* This charge has been made good by innumerable authors, many even of the Popiſh Communion. I ſhall mention but two, which now lay before me. The firſt is entitled, *Roman Forgeries, or, A true account of falſe Records, diſcovering the impoſtures and corrupted authorities of the Church of Rome. Printed in* 1673. The ſecond is, *A treatiſe of the corruptions of Scripture, Councils, and Fathers, for the maintenance of Popery. By T. James, Keeper of the Bodleian Library.* 1688.

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Can any thing be more ridiculous than to aſſert, that the executions, during Queen Mary's reign, have been exaggerated beyond all bounds, becauſe the firſt account Fox gave us, of the ſufferings perhaps of five or ſix perſons, happened to be ill-grounded? That a great number were burnt, purely on the ſcore of their religion, and that others, charged with crimes againſt the State, underwent the ſame puniſhment, for no other reaſon but becauſe they were Proteſtants, is univerſally acknowleged. Even theſe, be they few or many, and ſuppoſing them really guilty of Felony or Treaſon, yet, being treated as Heretics, muſt be allowed to have ſuffered in the cauſe of Religion; conſequently, Fox is not to be cenſured for having added them to his liſt of Martyrs, ſince it was neither their Felony nor Treaſon, but their Religion alone, which brought them to the Stake.

To ſoften the ſcandal a little, which the foregoing apology muſt naturally raiſe in thoſe who have a right notion of Chriſtianity, our good Biſhop wiſhes that Queen Mary's reign had not been ſtained with ſuch a blemiſh, and even adds, that the blood, ſpilt by her authority, will always tarniſh her hiſtory. Now as chriſtian-like as theſe words may ſeem, they are ſo very uncatholic, that there cannot but lurk ſome Jeſuitical diſtinction or mental reſtriction at the bottom. To a Chriſtian, I allow, or even to one of common humanity, ſuch proceedings muſt appear in a moſt hideous light; but to a good Catholic, (which, tho' a moſt

moſt honorable title once, at preſent means nothing elſe but a Papiſt, in the vulgar acceptation) they muſt appear in a quite different view. Every Papiſt is a perſecutor of Heretics from principle; and is there the leaſt probability, that ſuch a one, eſpecially a Prieſt, whoſe buſineſs it is to fix this principle in the minds of others, ſhould diſapprove any method which may be judged expedient for the extirpation of Hereſy, that is to ſay, by deſtroying the perſons of Heretics or Proteſtants; the only method hitherto found out, of confuting their doctrines?

The whole Catholic Party indeed have ſome reaſon to wiſh, that the numerous inſtances of the zeal of their darling Princeſs, had not been ſo authentically recorded, ſince notwithſtanding all their preſent artifices, and great ſucceſs in gaining unwary proſelytes, they ſtill find by experience, what an irreconcileable averſion the memory of her pious barbarities has raiſed in the bulk of our people, to the very name of Popery. But, however the blood, ſpilt by her authority, may tarniſh her hiſtory, in the eyes of Proteſtants, which it certainly will to lateſt poſterity, yet every true Son of the Church of Rome, looks on it, and muſt unavoidably do ſo, as one of its brighteſt ornaments. In a word, the very apology offered for this pious and merciful Princeſs, only ſerves to convince us of the dreadful effects of a Religion, whoſe tendereſt mercies are cruel: this nation will ever have reaſon to bleſs God, that he took her

her away ſo ſoon, and cannot pray too earneſtly that we may never [illegible] the effects of [illegible]. Having thus complied with the part of my promiſe, as far as concerns the Marian Perſecution, the other part remains to be conſidered, viz. the charge againſt Mr. Bower, which, in my next, ſhall be brought to the teſt. I am, &c.

LETTER X.

SIR,

In examining the charge brought againſt the Hiſtorian of the Popes, as laid down in the Vindex Pamphlet, it may not be improper to obſerve in the firſt place, that, notwithſtanding he has been ſo often accuſed in public, eſpecially by his Proteſtant Antagoniſt, as a Jeſuit in diſguiſe, the Titular Biſhop always treats him as a wicked Apoſtate both from his Church and Order: conſequently, it may be preſumed, that, however exceptionable his Conduct may have been in other reſpects, he is no Impoſtor in this; and, I think, it ought to be farther conſidered, that the man, who has taken ſuch pains to expoſe him, is the very ſame perſon, who has taken no leſs pains to expoſe our firſt Reformers.

Among the various indictments brought againſt Mr. Bower, by the Vindicator of the Marian

Marian Perſecution, he is particularly charged with the heinous ſin of *Matrimony*. According to the notion of this ſpotleſs mirror of continence, no temptation, tho' ever ſo violent, can poſſibly excuſe the breach of a ſolemn vow of Celibacy; for, as he aſſures us, 'tis no difficult matter to live chaſtely in this ſtate, if proper means be made uſe of. Now what are the means which produce ſuch powerful effects among Papiſts, more than among thoſe of any other denomination? The principal, it ſeems, is Faſting, which, in the Popiſh ſenſe of the word, implies a quite different thing from its obvious meaning. Every one knows what Proteſtants, Greeks, and all other Chriſtians, nay, even Jews and Mahometans, underſtand by this term, and that their Faſting conſiſts in a total abſtinence from food; but among our modern *Catholics*, (who, by the way, are full as *particular* in their religious practices, as they are in their Creed) it conſiſts in nothing elſe but a diſtinction of meats, and, generally ſpeaking, is the moſt exquiſite luxury which their circumſtances will afford: for, provided the ſingle article of fleſh be abſtained from, they are at liberty to indulge in every other kind of dainty, without breaking this precept of their Church. Can you deſire a more effectual remedy for allaying carnal concupiſcence, than to faſt twice a-week on the choiceſt fiſh, with good rich ſauce, *&c.* and a bottle of wine, or ſome other exhilarating liquor, to waſh it down, and ſuch-like auſterities? I have



had the honor, or, to ſpeak as a Catholic, the *merit* of having faſted with them in this manner; and nothing can be more pleaſant than the rules which the Jeſuits have given us on this point *.

But, as to the article of Marriage, ſince the Satyrical Reviewer, who ſeems to be more intimately connected with his Lordſhip, than the title of his pamphlet imports, has brought the ſame charge againſt the Hiſtorian, and treated him with greater ſeverity, or at leaſt in fouler language, I ſhall drop the Biſhop, and return to the Man of Buſineſs, who, agreeable to the character he aſſumes, of a Merchant or general Trader, lets nothing eſcape him, which he thinks may turn to account, tho' it carries him out of the common road of his traffic. This man, after having laſhed our ſcriblers for their impudent reflections on the Holy Office of Portugal, after leading out the Jews or New Chriſtians in an Auto de fe, and from thence ſafely conducting them to the Stake, where, to our unſpeakable comfort, we are informed, that, ſhould their caſe ever happen to be our own, *burning alive*, with regard to its duration,

* There is little or no difference among the Romaniſts, between their days of Faſting and Abſtinence; for tho', in the former, their Church ſeems to forbid one meal, yet it allows a comfortable afternoon's collation: and, as to wine or any other liquor, the Jeſuits inſiſt, that, beſides their *parva quantitas* of food, which, among us, would paſs for a tolerable good meal, a man may drink as much as he pleaſes, without breaking his Faſt.

is little more than a flea-bite; after all theſe preliminaries, I ſay, he drops the ſubject all on a ſudden, and, to our great ſurprize, abruptly falls foul on Mr. Bower, whoſe conduct ſeems to have no manner of connection with the title of his Review.

" Suppoſe, ſays he, an Engliſhman ſhould take himſelf to Rome, in a fit of devotion, embrace Popery there, for a morſel of bread, turn Jeſuit for convenience, and vow eternal *Celibacy* to God, for temporal preferment; ſuppoſe the rage of diſappointment, or *calls of the fleſh*, ſhould bring him back to London; tho' he declared himſelf a Proteſtant, much more from hunger than conſcience, rather railed at Papiſts, to impoſe on Proteſtants, than from averſion to Popery, and, with religion on his tongue, cheriſhed impiety in his heart; yet, while he gave us no proof to the contrary, we might think of him favorably. But ſurely he could not hope to ſteal into our eſteem, by impoſing on our credulity with palpable falſities."

" He might palm upon us, for a while, a common Country-School-maſter for a Profeſſor of Eloquence, a little Italian Seminary for a grand Univerſity, nay, and even a Jeſuit for (what a Jeſuit can never be) an Inquiſitor; they are impoſtures we are not obliged to ſwallow. But ſurely he could not expect to gain our eſteem, by violating, *in compliance to the fleſh*, a ſolemn promiſe made to God; nor could he, methinks, by ſuch perfidy, hope to pay his Court to the Church of England, a

Church, (which the late Archbiſhop of York wiſely remarked to *another particular Proſelyte)* whoſe moderation, in obliging none either to marry or live ſingle, does not thereby mean to encourage infidelity and breach of vows made to the great Creator, whom all Churches adore."

" And yet ſuch a one might be winked at, whilſt he left us the power of winking: till the Impoſtor was detected, we might think him ſound at heart. But if time diſcovered him, in the end, to be an Hypocrite and a Cheat; if, not content with vaunting honors he never poſſeſſed, in hopes of acquiring our eſteem, he wanted merit to earn; not content with defaming the party he diſowned, the better to betray the ſide he profeſſed, and, Judas-like, to impoſe on both; not content with telling about fables of ſelf-condemnation, to fifty different perſons, fifty different ways, and ſtiffly to deny them all, when he had done; if, not content, I ſay, with all this, he broke his promiſe to God, and his faith to two churches, privately ſued for favor to Jeſuits, whilſt publicly diſclaiming all intercourſe with them, and ſecretly wrote for, and courted the abſolution of Popes, whilſt he openly *abuſed them in print:* could ſuch a prevaricating Caitiff deſerve credit from men, or favor from Heaven? ——What tho' the lenity of our laws might ſuffer ſuch a wretch to enjoy his diſſimulation with corporal impunity? Could his own harden'd conſcience ſecure him from ſelf-condemnation, or our ſtupidity

ſtupidity protect him from merited infamy? Is there a mortal of ſenſe, with an heart ſtill untainted with the rot of hypocriſy, and a mind ſtill ungalled with the illuſion of prejudice, but muſt condemn the three-fold Impoſtor to everlaſting contempt?" ——

I have been at the pains of tranſcribing all this ſublime Fuſtian, the meaning of which might have been expreſſed in half a dozen lines, not only as it ſo well anſwers the author's title of a profeſſed Satyriſt, but plainly enough diſcovers from what hand it came. This polite writer had already given us a ſpecimen of his rhetorical talent, as well as great charity, in the character he has drawn of the New Chriſtians of Portugal: both indeed are ſuch maſter-pieces in their kind, that 'tis hard to ſay, which deſerves the preference. All that can be gathered from this rhapſody, is, that the Reviewer has gleaned up every thing laid to Mr. Bower's charge, whether with or without foundation, and not only aggravated every circumſtance, but added ſomething of his own invention, to render him as odious as poſſible. It may be eaſily perceived, without entering on a minute diſcuſſion of particulars, that he boldly aſſerts, as the moſt indubitable facts, not only ſuch things as 'twas morally impoſſible for him to have been acquainted with, but many alſo, which he muſt have known to be abſolute falſhoods. To make ſhort work with the Hiſtorian, he dives into his inmoſt thoughts, and, having explored the darkeſt

receſſes of his heart, finds every thing there ſo foul and polluted, that he will not allow him one ſingle moral virtue, not a ſingle quality but what every man ought to be aſhamed of. Every action of his life, we are aſſured by this *Searcher of hearts*, is to be imputed to ſiniſter deſign, fraud, and artifice; his whole conduct, from earlieſt youth to grey hairs, an invariable ſcene of hypocriſy, perfidy, and impiety.

This is the analyſis of that verboſe and laboured Declamation, as far as I can make of it; on which head, I ſhall only repeat the remark of ſeveral judicious perſons, to wit, that, as the Hiſtorian's Proteſtant Antagoniſt has founded the main ſubſtance of his charge on the authority of this choice piece, which ſo nearly reſembles the Douay-Pamphlet, it ought to be noted, that neither of theſe teſtimonies are of the moſt exceptionable kind in the preſent caſe; ſince the author of the one is an *avowed*, and the other a *concealed* Papiſt, if a man may be ſaid to conceal himſelf, who ſo viſibly diſcovers the maſk he has put on. To which let me add, that few Proteſtants will be much prejudiced in favor of ſuch evidence, when they conſider, againſt whom it is produced, and that the latter is an advocate for the cruel executions in Queen Mary's reign, and the former for thoſe of the Portugueſe Inquiſition.

You will aſk me, no doubt, to what purpoſe all this abuſe and ribaldry? What has the conduct of Mr. Bower to do with the abſurd accounts

accounts of the Earthquake at Liſbon, or with the Jews, the *Autos de fe*, or Holy Office of Portugal; which are the ſubjects promiſed by the Satyriſt in his title-page, and the only ones, which the buyers of his Second Part expected from him? Has the Hiſtorian, in any part of his work, made uncharitable reflections on the ſad cataſtrophe of that city? Has he ſaid a ſingle word in favor of the *new* Chriſtians, or any thing which could give offence to the *old* ones of that kingdom? No. But then he has done full as bad: for tho' he has not mentioned the Inquiſition of Portugal, he has painted, in the fouleſt colors, another Tribunal, near of kin to it; and, which is ſtill more aggravating, has not only expoſed the corruptions of Popery in general, but even had the impudence to attempt ſubverting what Bellarmine calls *the ſum of Chriſtianity*, that is, the univerſal monarchy of the Roman Pontiffs, and to wreſt the ſcepter they have ſo long wielded, out of their hands. Can a Papiſt deſire a more flagrant inſtance of perfidy and impiety than this, in a man who was once a *profeſſed Jeſuit?*

When the reproaches caſt on Mr. Bower are viewed in this light, they will not appear ſo very impertinent, nor foreign to the Satyriſt's main ſcope and deſign, which was to leſſen our averſion to Popery, by diſcrediting the man who has wrote ſo much againſt it. Indeed it cannot be doubted, that the Hiſtorian's work, whether well or ill performed, has moſt grievouſly provoked the whole party; ſince other

wiſe it will be hard to conceive, why they ſhould make ſuch bitter exclamations about the matter. Could any thing be more natural than for Popiſh Prieſts, who are ſo deeply intereſted in the diſpute, to vent their indignation by ſuch ways and means, which, tho' ever ſo unjuſtifiable in themſelves, are deemed meritorious, when the Catholic cauſe requires it? Beſides this religious motive, the zeal of our Satyriſt was not a little raiſed by views of private intereſt *; and ſince, from this laſt weighty motive, he has ſo plentifully beſpattered the whole Britiſh Nation, whom he deſcribes as a race of the vileſt miſcreants that God ever left to their own conduct, Mr. Bower may comfort himſelf, in being abuſed with ſo much good company.

Having thus cleared up the ſeeming impertinence of the Reviewer's unexpected attack on the Hiſtorian, I ſhall not attempt to confute the various charges brought againſt him, many of which ſufficiently confute themſelves, and conſequently the reſt ought to be reputed equally groundleſs, till we ſee them ſupported on better evidence than that of Popiſh Prieſts and Jeſuits. However, I cannot avoid taking notice here of the freſh compliment paid to the Church of England, with regard to vows of perpetual Celibacy; on which head, it is ſtrongly inſinuated, that both Churches are per-

* This paſſage is explained in the ſubſequent letters, wherein the compariſon between the Engliſh and Portugueſe Nations, in point of Morality, is examined.

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fectly agreed; which is juſt as true as that our Court of Doctors Commons reſembles the Inquiſition. The Satyriſt, who has ſo excellent an hand at drawing Parallels, in order to confirm what he ſays by facts, is pleaſed to favor us with a little anecdote, relating to another Proſelyte, *(the deceaſed Dr. Aſpinwall)* who had not only renounced Popery, but, altho' a Prieſt and a Jeſuit, had broken, it ſeems, his ſolemn vow of chaſtity, and been equally guilty with Mr. Bower, of the crying ſin of Matrimony.

This ſame Doctor, we are told, was ſeverely reprehended by a late *Archbiſhop of York*, for his ſacrilegious breach of vow, and having the fear of God ſo little before his eyes, as to take to himſelf a *Wife*, or rather, (as Father Kingſley's explains it) a *Whore:* for you muſt know, that, according to this ſort of Gentry, who ſay no more than what their Church expreſſly teaches on this point, the Wife and the Whore of a Clergyman are ſynonymous terms. Hard fate indeed of Popiſh Eccleſiaſtics! That the very remedy, which Heaven has preſcribed for all other men, when applied to them, ſhould be converted into deadly poiſon! Nay, which is ſtill harder, that the only circumſtance which renders the gratification of our natural deſires, a virtue in the Laity, ſhould ſo entirely change its nature in a Prieſt, that thoſe very liberties he is permitted to indulge, *out of marriage*, become an unpardonable ſin *in it!* Thoſe liberties, I ſay, which are permitted, or

at leaſt accounted but venal tranſgreſſions: for, as to the groſs act itſelf, and the brutal pleaſure thence reſulting, thoſe in Holy Orders need not be informed, that the old Roman Canoniſts and modern Jeſuits, allow even a Prieſt to gratify the calls of the fleſh, with little or no ſcruple.

In giving us the above-mentioned particular of Dr. Aſpinwall's life, it was prudently done to refer us to a late Archbiſhop of York; as 'tis no eaſy matter to bring a man from the other world, to atteſt whether the fact be true or falſe: tho' if a Popiſh Archbiſhop be meant, (for ſuch, I aſſure you, there are among us, as well as Popiſh Biſhops) there was no neceſſity of telling us what all the world knows to be the catholic doctrine on this point. It is indeed moſt probable, that the rebuke was intended as coming from the mouth of a Proteſtant, becauſe this beſt anſwered the purpoſe; on which head I ſhall ſay no more than that he, who can perſuade himſelf, that ſuch a Prelate was capable of talking in this ſtrain, to one who had been forced, contrary to the laws of God and Nature, to make a vow of perpetual Celibacy, may believe that the Doctor died a Papiſt. The vows we are ſpeaking of, may well be called *forced*, ſince the Church of Rome peremptorily enjoins them, as the neceſſary requiſite of Holy Orders, on the unreaſonable ſuppoſition, that no married man is properly qualified for the Miniſtry, which is not only repugnant to the practice and experience of all other Churches,

Churches; but even to that of their own, before it became ſo horribly corrupted.

With regard to the much-injured Doctor, I believe, it ſufficiently appears to the world, that the Papiſts, notwithſtanding his apoſtacy and pretended ſacrilege, would have ſuffered him to reſt quiet in his grave, had he never had any connection with the Hiſtorian. Whatever motive, in ſhort, this latter may have given for ſo much clamor, many perſons, who were far from prejudiced in his favor, are at preſent not only inclined to judge on the moſt charitable ſide, but even convinced, that the groundleſs aſperſions, raiſed on the *Deceaſed*, had no other view but to give a more ſpecious appearance to the prevarications charged on his *Living Friend*. But, to return to the ſubject we were juſt upon.

What, after all, is this Prieſtly Celibacy, ſo much vaunted of, in the Church of Rome? Is it not ſtill found, and has it not been found, by the experience of many ages, to be a ſtate which expoſes to numberleſs temptations, a ſource of the moſt horrid diſorders, as ſome of their own Popes have acknowleged? That Jeſuits, Prieſts, and Fryars, ſhould ſpeak with ſuch abhorrence of the holy ſtate of Matrimony, is no great wonder, ſince they aſſume to themſelves the liberty of quenching their libidinous flames, in any other manner than that which God has appointed. There are among them ſuch Caſuiſts as bluſh not to avow, in expreſs contradiction to St. Paul, as well as to the light



light of Nature, *that 'tis better to burn than to marry* *. Theſe patterns of angelical purity, notwithſtanding their licentious maxims and more licentious practices, would have the world believe, and often conceal their vices with ſuch exquiſite hypocriſy, as to perſuade their credulous followers, that they are not compoſed of the ſame frail materials, nor liable to the ſame paſſions with other mortals. They eat, they drink, they ſleep, they divert themſelves, and generally live more at their eaſe than other men; and yet corrupt nature never raiſes the leaſt carnal emotion in their breaſts, notwithſtanding the violent temptations they are perpetually ſurrounded with, and which, inſtead of ſhunning, they throw themſelves in the way of, and purpoſely ſeek out.

The Douay-Author has been ſo kind as to inform us, how all this may be eaſily accounted for; but the generality of mankind are not quite ſo charitable in this reſpect, as the Biſhop. They ſcruple not to call theſe pretended Saints by their proper names, that is, Hypocrites, Cheats, and Impoſtors, who frequently commit more criminal exceſſes than ſuch as pretend to

* That the moſt admired Caſuiſts of the Society maintain this doctrine, (which is embraced by too many of the Popiſh Clergy, eſpecially the Regulars, who pretend to ſtricter lives) evidently appears from the fifth letter of a Jeſuit to his Pupil, which I ſend you, with five others incloſed; tho' it contains but a ſmall ſpecimen of what they advance in favor of lewdneſs. The very Stews would bluſh at ſome inſtances which might be produced on this odious ſubject.

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no religion at all. It is no ſecret that thoſe Votaries of Chaſtity have found out the art of indulging the calls of the fleſh, by ſuch means as are entirely exempt from the cares and incumbrances, wherewith the married ſtate is attended. Their deteſtation of marriage is owing to ſelf-love, which would enjoy as much pleaſure as poſſible, with the leaſt inconvenience. From this Jeſuitical principle it is, that even the virtuous Father *H—n*'s expedient * for repreſſing the violent ebullitions of a too vigorous and ſanguine conſtitution, would be much ſooner excuſed in one of theſe holy men, than taking the honeſteſt woman in the world to wife. In fine, every ſpecies of carnal Impurity, which can be named or imagined, is rated at a very moderate fine in the *Taxa Cancellariæ Romanæ* †; but we do not find, in the whole catalogue of ſins, which a man, who has but a trifle of money, may ſo lightly get rid of, any compenſation allowed for the enormous ſin of Matrimony in a Prieſt §.

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* This affair is explained at large, in Letter XXII.

† See Note, in Letter XXX. wherein the authenticity of this infamous book is fully ſhewn.

§ The effects of that perpetual Celibacy, which Papiſts always bring as a proof of the ſuperior holineſs of their Clergy, have been long and bitterly complained of, by many writers of their own Communion. The Spaniſh Biſhop, *Sandoval*, takes notice, that Pope *Adrian*, who had been Tutor to the Emperor *Charles* V. on his arrival at Rome, ſeverely reproached the Cardinals with the ſcandals occaſioned by the beautiful Pages they kept in their



I have dwelt longer on this ſubject than I intended: but tho' ſome perſons may think me too prolix, had I ſaid much leſs; others, I am perſuaded, will eaſily pardon me, when they conſider, that *Marriage* is one of the heavy charges produced by the Popiſh Party againſt Mr. Bower, as a flagrant proof of his apoſtacy as well as licentiouſneſs; and how neceſſary it was to unmaſk thoſe impudent ſtrolling Miſſionaries, who pretend to ſuch extraordinary ſanctity. Yet, notwithſtanding the ſharp invectives thrown out againſt the Apoſtate on this account, I am apt to join in opinion with thoſe who have examined the merits of the diſpute on both ſides, that this ſcandalous affair might have been paſſed over in ſilence, and he might have indulged the calls of the fleſh, as much as he pleaſed, had he not, at the ſame time, indulged the petulant humor of writing. The Reviewer himſelf has made a conceſſion, which one would ſcarce have expected from one of his cloth, to wit, that, even after his marriage, he might have ſtill been *ſound at heart*. What freſh malignity then has he contracted, which makes him now appear ſo rotten? Why, it ſeems, he has been ſo deſperately wicked, as *to abuſe the Popes in print*, that is, by giving them their genuine characters. This, you may perceive, amidſt

palaces. The words, as near as I can recollect, are *Aſeà les ſus pages hermoſas*. Even ſome Popes have been liable to the ſame cenſure, and not undeſervedly, if *Platina* and other Catholic Hiſtorians are to be credited.

all

all his practices: the thing which galls to the quick; or, as Dr. Middleton's marriage, however there pattern might be offended at it, concerned none but himself; and even the gross immoralities charged with, supposing them all to be fact, affected no more on the power the church had left, than on that he has exercised. But his History contains the quintessence of Heresy, by stripping the very foundation of Popery: well might that swarm of Priests and Friars, who have no other means of moulding mens, but by maintaining its errors and corruptions, be alarmed at such an attempt.

The point in question therefore, is not, whether Mr. Bower has borrowed from *Tillemont*, or any other Author, but whether he has not ript up old sores, and revived such passages as do little honor to the *Apostolic See*; passages, which may not only conduce to prevent the farther perversion of Protestants, but even to convince some zealous Papists, that the *Friars of Christ* have been seldom better, and often much worse than other men, and that the supremacy they claim, is a mere usurpation, originally built on fraud and imposture, and ever since supported by tyranny and superstition. It is, I believe, generally allowed, that a work of this kind was much wanted in our language; and if it serves, in any degree, to remove that prejudice in favor of the Holy See, which chiefly retains Papists in their obstinacy, it can not be too much encouraged. It has, I am

readily

credibly informed, already produced this effect, and is likely to produce more; ſo that, if the Compiler be ſtill a Jeſuit in diſguiſe, he has certainly put on ſuch a diſguiſe as no Jeſuit ever did before him, by not only writing ſo much like a Proteſtant, but undermining the whole ſyſtem of Popery. If his Holineſs therefore has really given him a diſpenſation to write ſomething againſt Popery, in order to give the deadlier blow to Proteſtantiſm, it appears to me, that he has exceeded his commiſſion; inſomuch that, were he to return openly to his Church and Order, and once more put himſelf into the power of an Inquiſition, 'tis much to be feared, that he would meet with the ſame fate as the famous Archbiſhop of *Spolata* *, whoſe ſubmiſſion and repentance could not atone for the irreparable damage he had done by his writings. In a word, however contemptuouſly ſome may affect to ſpeak of the Hiſtorian's performance, one of the ſtrongeſt proofs of its merit is, that the whole body of Papiſts inveigh ſo bitterly againſt it.

Oh! that the Holy Office were once well eſtabliſhed in this wicked metropolis, *where the lenity of our laws ſuffer ſuch a Caitiff to live with corporal impunity!* Could we ſee this bleſſed day, with our Titular Biſhop in quality of grand Inquiſitor, and Father Bl—the his delegate, attended by a troop of Familiars, ready to fly

* He was privately ſtrangled in priſon, and his bones carried out and burnt in the uſual place of executing Heretics at Rome.

at

at his mandate; how ſoon would Heretical Pravity be extirpated, and Hiſtories of Popes periſh with their authors! *A few faggots and furzes well diſpoſed, with a due quantity of pitch, tar, roſin, and other haſty combuſtibles*, would ſilence the Apoſtate more effectually than a thouſand Satyrical Reviews, and, after one *enormous ſhriek*, we ſhould hear no more of Archibald Bower.

As to the reſt of the charge brought againſt him, with reſpect to his private or public character, I ſhall leave him to defend himſelf; which, many think, he has already done, in the main points at leaſt, much more to the purpoſe, than his adverſaries ſeem willing to allow. However, before I conclude the ſubject, juſtice requires, that I ſhould make a ſhort remark on two or three of the principal accuſations, which appear to me extremely frivolous.

It is granted, that a Jeſuit cannot be an Inquiſitor, nor do I find, that Mr. Bower pretends to have been one; but it was not inconſiſtent with his Order, to be a Councellor or Conſultor of the Inquiſition; conſequently, he might have been acquainted with its ſecret tranſactions; and a thouſand atteſtations to the contrary, procured from ſuch a Tribunal, deſerve no more credit than thoſe of a common Knight of the Poſt. This quondam Jeſuit, you will ſay, allowing him to have been a Conſultor of that righteous Court, muſt have been under an oath of ſecrecy. No doubt, he was; but ſuch an oath is, in my apprehenſion, juſt

as

as binding as that impoſed by an Houſe-breaker, who threatens to blow out a man's brains, in caſe he divulges the robbery. With regard to the Society of Jeſus, whatever induced Mr. Bower to leave it, whether motives of conſcience, or intereſt, or merely to gratify the calls of the fleſh, it is certain, that he neither *was*, nor *could be* expelled for any miſdemeanor; ſince it is an inviolable rule with that crafty Society, never to expel one of its members, who has made his laſt vow; and it may be inferred from the Satyriſt's profound ſilence on this head, that he thought the ſtory too abſurd to mention, when he publiſhed his Review. Let me farther add, in favor of the Hiſtorian, who has been deſcribed as ſo deſpicable a wretch, that, as he muſt have been once reputed a man of ſome conſequence by the Jeſuits, ſince none but ſuch are ever admitted among them; ſo it ſeems equally clear, that he is ſtill held in the ſame light by them and their adherents, from the indefatigable pains they have taken to blaſt the reputation both of himſelf and his work. In ſhort, it was but natural, as I obſerved before, for the Party he had ſo much expoſed, to publiſh not only the real failings of his life, and theſe exceſſively heightened, but, according to their wonted cuſtom, to invent others, which never exiſted. The Catholic cauſe cannot be maintained without ſuch arts; and we know what kind of Goſpel it is, which teaches, that the pious end juſtifies the moſt impious means.

Yet,

Yet, after all that can be ſaid againſt Mr. Bower, and ſuppoſing him to be even blacker than he has been painted, which ſeems ſcarce poſſible, Popery will gain but little by it; for tho' we may entertain a worſe opinion of the man, we ſhall ſcarce grow more enamoured with this ugly Monſter, which, in ſpite of all its gaudy trappings, will ſtill appear with the ſame hideous aſpect, and ever remain the object of our deteſtation. So that the main point, which its advocates drive at, will be totally fruſtrated: they may indeed blacken the character of their antagoniſt; but this will not clear up their own, and much leſs that of their Catholic Church; and tho' ſome Proteſtants may form perhaps but a ſlender conceit of the *Hiſtorian*, they ought at leaſt to think themſelves obliged to him for his Hiſtory, which has ſo well proved the Holy Apoſtolic See to be the *Mother of Abominations*.

In my next I ſhall introduce another perſon, who has made as much noiſe as Mr. Bower, and, though of a quite different character, has equally incurred the Reviewer's indignation, and for the very ſame reaſon. I am, &c.



LETTER XI.

SIR,

I ſhall here introduce the next perſon, whoſe turn it is to be laſhed; one, whom you would ſcarce have expected to meet with; he is no leſs a man than the Rev. Mr. *Whitfield*, who is accuſed of cheating the rabble with falſe and pernicious doctrines, from ſelfiſh views. Now as this popular Preacher had continued the ſame trade for ſo many years, without being called to account for it by our Man of Buſineſs, you will aſk, what particular offence he has committed, to bring down ſo ſudden a ſtorm on his head. Why it ſeems, he had the aſſurance to publiſh *A letter to the remaining diſconſolate inhabitants of Liſbon*, wherein their miraculous Images, not excepting our Lady of the rock of France, which that city is ſo much indebted to, with their ſolemn proceſſions and pilgrimages, which Catholics find ſuch excellent helps to devotion, are treated as things of no more concern to Religion, than our Puppet-ſhews at Bartholomew-Fair. Nay, this wicked wretch has carried his inſolence ſo far, as not only to ſpeak, in the moſt diſreſpectful terms, of the Holy Inquiſition, but even to impute the heavy judgment, lately befallen Liſbon, to the wholeſome ſeverities of a Tribunal which Portugal has been ſo long bleſt with.

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So then, we have at length diſcovered the genuine cauſe of all this uproar. The Preacher, it ſeems, might have remained quiet in his Tabernacle, and gone on with his *Methodiſm* till dooms-day, for what the Satyriſt cared, had he not ſo impudently attacked what Catholics hold ſo ſacred. For my own part, tho' ſomething may be offered in excuſe of Mr. Whitfield, yet I cannot entirely agree with him, as to the latter part of his charge, which is, that the toleration of the Holy Office brought down ſuch an heavy judgment on Liſbon; becauſe I am firmly perſuaded, that the Holy Office itſelf was a much heavier judgment than the Earthquake, and that it has deſtroyed and ruined more people than all the Earthquakes recorded in hiſtory. But, not to inſiſt on this point, let us ſee the character given of the Methodiſt-Preacher and his followers, which ſeems to be full as well drawn, and ſome perhaps may think more natural than that of the Apoſtate, *Bower*.

" In the concern, ſays our Satyriſt, which he (*i. e.* Mr. Whitfield) affects, in his aukward apology for the ſons of the Synagogue, there is ſo ſtrong a taint of the ſhorn Prepuce and cloven foot, that one would have almoſt ſuſpected the wretched author of the wretched performance to be ſome Portugueſe Jew, if the incendiary cant it abounds in, did not ſmell ſo inſufferably of Phariſaical Methodiſm. —— The virulent Fanatic's malignant zeal ſhocks common humanity, almoſt in every page of that



flaming piece, wherein, by the bye, there is not a ſingle ſhadow of truth, but what is *cruſted* over with the moſt glaring malice and falſhood. — Nothing but the utmoſt delirium of a brain diſtempered with bigotry, can enable a reader to go through it, without feeling nature itſelf ſhrink within him at every line. —— And yet nothing better could be expected from one of theſe *purloining ſpiritual Mountebanks*, whoſe low artifice and impotence to bluſh, perfectly on a par with their own emptineſs, and the ignorance of their followers, have aſſiſted their pride, ambition, and avarice, to impoſe, on a ſenſeleſs and illiterate mob, the unmeaning rants of their enthuſiaſtic hypocriſy, for the generous pathetic ardors of religious zeal. —— Whoſe principles of anarchy, confuſion, preſumption, *&c.* have impiety in their premiſſes, and blaſphemy in their concluſion; productive only of a reprobate tremulous faith, without confidence, a daring hope, without foundation, and a nominal charity, without beneficence, benevolence, mercy, or bowels?"

"Such are the mercenary retailers of religious phrenzy, who, ſetting up lucre for their own God, and indolence for the idol of a credulous gaping populace, have built their ſelf-engroſſing ſyſtem on the ruins of real piety, with their credulous hearers, and brought an odium on all that is moſt ſacred and amiable in Chriſtianity. —— In fact, by diſtorting the Goſpel to its own deſtruction, and rendering moral virtue hideous, in their propoſterous abuſe

of

of it, they have ſtrengthened the hands of Licentiouſneſs and Atheiſm among the better ſort. Theſe are not mere conjectures. No, they are obvious facts, the viſible, the only fruits, by which we are given to know theſe frantic leaders of the rabble, and their unhallowed tricks; ſuch the miracles wrought by thoſe, who, for ſo many years, have laboured with unwearied perfidy, and fed on the vitals of their credulous countrymen."

From hence you may ſee how well a Popiſh Prieſt can declaim againſt religious impoſtors. I ſhall not take upon me to ſay, how far the parallel holds, which I am now going to make, with regard to the pity Mr. Whitfield expreſſes for the ſons of the Synagogue; tho' why his concern at their cruel treatment ſhould be called affected, I cannot conceive; ſince we can ſcarce ſuppoſe him to be ſo much like an Inquiſitor, as not to be touched with a real compaſſion at what the latter only pretends, when the victim is going to be burnt. But as to the reſt of the parallel, any one, who has reſided in Portugal, would almoſt ſwear, that the Satyriſt, in giving the deſcription of a Methodiſt, was drawing the picture of a Franciſcan Fryar, ſo exact is the reſemblance, in every feature, to one of thoſe impudent Mendicants, who are ſo diſtinguiſhed, in that country, for the accompliſhments ſo liberally beſtowed on the Methodiſt-Preacher, that, when the people would charactize a man of a brazen face, one incapable of bluſhing, and loſt to all ſenſe of

ſhame, the common expreſſion is, *Tem cara de Frade, i. e.* He has the face of a Fryar. Nothing on earth can equal the hypocritical tricks and pious frauds of theſe pretended votaries to Poverty, except the credulity of their ſimple Devotees, ſo eaſily impoſed upon by ſuch notorious Cheats, who are perpetually filling their heads with the moſt abſurd and ridiculous fables, and, at the ſame time, emptying their pockets.

The inſcription over the gate of their principal Monaſtery at Liſbon, before the earthquake threw it down, was out of one of St. Paul's epiſtles, *Nihil habentes, ſed omnia poſſidentes:* and nothing was ever more literally verified, eſpecially with regard to the latter clauſe: for, as to the former, tho' the poſſeſſion of lands or real eſtates is abſolutely forbidden by their Founder, they have hit upon a method of getting over this prohibition. In ſhort, they actually enjoy the income of ſeveral eſtates; but then they pay ſo ſcrupulous a regard to the rule of their Inſtitution, that the money ariſing from thence, is not immediately received by the Fryars, (which would be an horrid profanation indeed) but by a Syndic of their own appointment, who diſpoſes of it for their ſole uſe, and according to their direction. This we call in England (to make uſe of a vulgar phraſe) cheating the Devil.

The ſame Farce is carried on, when they ſtroll about the ſtreets, begging money towards erecting the Holy Sepulchre, or defraying the

expence of ſome other piece of religious pageantry, which the Portugueſe are infinitely fond of. On theſe occaſions, a Layman always attends, with a purſe in his hand, to receive the people's benevolence, that none may preſume, the Fryars themſelves would defile their fingers with touching the wicked Mammon; tho', in private, I have ſeen theſe *ſhirtleſs Brothers of the cord and cowl*, without any regard to the dignity of their *cloſe-ſhaven crowns*, their *wooden ſandals*, and *coarſe naſty frocks*, not only beg, but handle it very freely; and it is well known, that they often employ it to no very religious purpoſes. The people are no ſtrangers to this, and yet, ſuch is their prepoſſeſſion, that they never meet theſe greaſy Impoſtors, without running to kiſs their ſleeves, tho' perhaps they are juſt come out of a Brothel; which, I aſſure you, is little leſs wondered at in them, than in the profaneſt of the Laity.

One thing is indubitable, that, notwithſtanding their outward ſhew of auſterity, they live at leaſt in as much affluence as any other Order; and what they fail obtaining by dint of importunity, in which they are the greateſt adepts of any profeſſed Beggars on earth, they know how to ſupply well enough, with fictitious miracles, ſham relics, forged viſions, and pretended revelations. 'Tis amazing what a variety of ſtratagems theſe men, who are generally very illiterate, have found out, to gull the populace into an opinion of their ſanctity, and what effects they produce on the minds of

thoſe, whoſe own eyes might eaſily convince them of the contrary. 'Tis no uncommon thing to hear a fat bacon-headed Fryar, in one of his Lent-Sermons, roaring out, as loud as his lungs will permit, how neceſſary it is to mortify the fleſh; at which, the whole congregation, inſtead of ſmiling at the burleſque figure, melt into tears, or ſlap their faces, as the cuſtom is, eſpecially if the holy *Handkerchief* be diſplayed from the pulpit, which is found to be a wonderful incentive to devotion *.

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* Among other precious relics, which Catholics have ſuch good ſtore of, there is one held in more than ordinary veneration, which is called the *Santa Veronica*, or holy Handkerchief: It is a ſquare piece of linen-cloth, wherewith our Saviour is ſaid to have wiped off the ſweat, when he went to Golgotha, leaving on it a faint yellowiſh impreſſion of his face. Now tho' there are no more than three genuine heads of St. John the Baptiſt, all which are ſhewn in different churches of Italy, and each properly atteſted as the real one; yet, as to the handkerchief I am ſpeaking of, there are at leaſt ſome thouſands. There is ſcarce a church in Portugal or Spain, without one. They do not indeed all pretend to be originals; but ſtill they anſwer the ſame purpoſe, and are as much adored as if they were. Beſides, I have heard a very ſtrong argument urged in their favor, to wit, that they had been miraculouſly multiplied, and that nothing was impoſſible to God. The ſame thing may be ſaid in favor of St. *Apollonia*'s teeth, to whoſe interceſſion recourſe is had in the Tooth-ach, the cure of which is her peculiar province, as that of the Cough appertains to St. *Jude*, and of meaſled hogs to St. *Anthony*, whom the Devil continually followed, in the ſhape of a Pig; from whence comes the vulgar ſaying in England, when they ſpeak of a man who is too importunate, that he

Can any thing be pleaſanter than to hear a Popiſh Prieſt, and a Fryar too, inveighing ſo bitterly againſt bigotry and falſhood, when all the world knows, that were it not for ſuch ſupporters, nine tenths of his religion muſt fall to the ground of courſe? Are Methodiſts then the only people to be charged with impoſing, on a ſenſeleſs illiterate rabble, the unmeaning rants of their enthuſiaſtic hypocriſy, for the generous ardors of religious zeal? Has our modern Apoſtle forgot the *Golden Legend*, the *Flos Sanctorum*, and innumerable other choice pieces of the ſame ſtamp, the Compilers of which, as a learned Roman Catholic obſerves, were men of *leaden brains* and *brazen fronts*, remarkable for nothing elſe but the height of ſtupidity and impudence, which two qualities,

he follows one like a Tantony Pig. With regard to the firſt-mentioned Saint, I have been told a pleaſant ſtory by a Spaniſh Gentleman, who had travelled abroad, and was, in my opinion, no bad Chriſtian, tho' far from a good Catholic. It had been found, it ſeems, on long trial, that the carrying about one of this Saint's teeth, either in the pocket, or hung at the neck, was a more effectual preſervative againſt the Tooth-ach, than *Grenough*'s tincture is at preſent. Now as many of theſe miraculous Teeth were either ſold, or given away gratis, for this ſalutary purpoſe, a certain Pope, we are told, began to ſuſpect, that they were in greater number than could be well contained in any ſingle woman's jaws. In order to be ſatisfied of the truth, he commanded them all to be brought in, at leaſt ſuch as had been ſcattered about in Italy, and found ſo large a quantity as filled ſix buſhels. What became of theſe teeth is not known; but, as to the Saint herſelf, ſhe is as much applied to for the cure of this ailment, and with the ſame ſucceſs, as before.

we find, are not incompatible? Thoſe, who collected all this precious ſtuff, drew up the acts and lives of their Saints, with the ſame ſpirit as thoſe who wrote the adventures of *Don Belianis of Greece*, *Amadis de Gaul*, and the *Seven Champions of Chriſtendom*. Perhaps you'll ſay, theſe paltry Legends are laughed at by every unbigoted Papiſt. True, Sir. But how ſmall is the number of theſe, in moſt Popiſh countries, eſpecially Spain and Portugal? They are ſtill looked on, by the vulgar at leaſt, and ſtill recommended by the Fryars, as moſt edifying books; and, to convince you that they are not held in ſo deſpicable light, even by the wiſer and better ſort, eſpecially the Clergy, you will find, on a critical inſpection, that ſome of the divine offices in the Roman Breviary, notwithſtanding its frequent reviſals and emendations, are built on this rubbiſh.

If the poor deluded people of thoſe countries have a few ſcraps of the Goſpel ſaid or ſung to them, is it not in a language they are utter ſtrangers to? And what do they hear in their own language, both in and out of the pulpit? Why truly, that, when the Heretics refuſed to attend to Mr. St. Anthony's preaching, he went and held forth to the Fiſhes, who perked their heads out of the water, and heard his ſermon with extrardinary ſigns of devotion; that this great Patron of Liſbon ſwam on a mill-ſtone from Genoa to Leghorn, and, which is ſtill more admirable, preached in two places wide aſunder, at the ſame inſtant of time; that a loaded

a loaded Mule, to convince obſtinate Heretics of the reality of Tranſubſtantiation, fell down on its knees, and adored the bleſſed Sacrament; that the advent of the Seraphic Father St. Francis, was not only foretold in the Apocalypſe, but by the Sybils, in the reign of King Priam; that, as Chriſt promiſed eternal life to thoſe who followed his Precepts, ſo this Patriarch promiſes the ſame thing to ſuch as put on the cord, and embrace his rule; nay more, that every Layman, buried in his habit, need not fear going ſtrait to Heaven; that as, when our Saviour made his entry into Jeruſalem, the palm and olive trees bowed down their heads, in token of reverence; ſo when Francis entered Rome with his twelve diſciples, a very tall tree made him a profound court'ſy, by bending itſelf quite down to the earth; that he had worked more and greater miracles than Chriſt himſelf; and, in fine, that he was ſuch a mirror of ſanctity, that, *if God were not God, he would be no other than St. Francis* *.

'Tis no eaſy matter to decide, whether the blaſphemy or folly of ſuch expreſſions is moſt

* The words in the original are, *Se Deos nāo foſſe Deos, nāo ſeria outra couſa, ſenāo S. Franciſco:* which I have read in the Saint's life, and often heard from the pulpit. He muſt be very little acquainted with Portugal, who doubts the truth of the paſſages above-quoted. Any one, who has a mind to ſee more of this ſtuff, will find enough of it in the treatiſe of Bartholomeo de Piſos, on the Conformity of St. Francis of Aſſiſi with our Saviour; whereof ſome account is given in the *Bibliotheque Raiſonée.*

glaring.

glaring. Yet this wretched traſh is what the people are accuſtomed to, and, having nothing better offered them, are contented with it. The delight they take in theſe monſtrous extravagances, the confidence they are taught to place in ſham relics, ridiculous proceſſions, idle pilgrimages to the bones of ſome dead man, or a parcel of ſenſeleſs ſtocks, with an endleſs train of impertinent devotions, and ſuch ſuperſtitious practices, as render Chriſtianity one of the moſt contemptible things in the world, paſs with them for the generous arders of religious zeal.

As to the beneficence, benevolence, mercy, and bowels, which Methodiſts are charged with the want of, I could never learn that Popiſh Prieſts were over-burdened with theſe virtues. They own themſelves, it is an article of their faith, that every ſoul, not of their communion, is inevitably damned, unleſs perhaps he chances to be invincibly ignorant, which they take due care he ſhall not: for, in caſe it be once intimated to him, that he cannot be ſaved, without turning Papiſt, his eyes are now opened, and he can no longer plead ignorance as an excuſe. Agreeable to this Catholic principle, it is an eſtabliſhed maxim with them, that all perſons, who will not, or cannot be convinced, are to be treated as obſtinate Heretics, and that the extirpation of ſuch is doing God good ſervice. Let the Methodiſts be ever ſo tenacious of their notions, we hear not of their having attempted to put any man to death,

or

or even to injure him, for expoſing them to deriſion, and much leſs, for not joining with them. Whether Papiſts can make the ſame boaſt, let their united efforts to ruin the character of every one, who dares to expoſe their *unhallowed tricks*, or rather ſuch tricks as are hallowed with the name of religion; let the ſpirit of perſecution, which ſo eminently diſtinguiſhes their church from all others; let the Maſſacres already enumerated, bear teſtimony. The Reviewer may beſtow on his favorite Tribunal, and on every one of his own party, as much mercy and bowels as he pleaſes; but we too well know, what his Catholics have been, and what they ſtill are, and eſpecially what may be reaſonably expected from the mercy and bowels of Popiſh Prieſts and Inquiſitors.

As I have given you ſome account of the venerable Order of Mendicants, it may not be unacceptable to acquaint you with a curious piece of their hiſtory, which, I believe, is little known in England. Some people are apt to think, that when the Reformation had diſperſed that thick gloom of ignorance and ſuperſtition, wherein all Europe had been ſo long involved, the reign of Monkery was almoſt at an end, and that their old tricks became much leſs frequent. But this is a miſtake. Indeed their trade in viſions, miracles, and relics, was fallen to a very low ebb, in France, Germany, and ſome other parts; but as to Italy, Spain, and Portugal, it ſtill kept up its credit, and was generally carried on to as good advantage as

ever,



ever. If any particular Saint happened to fall into diſ-repute, or any opinion was controverted, which conduced to the glory or profit of the Order, they had in ſtore a thouſand artifices to rouſe up the people's languid devotion, and to ſtop the mouths of gain-ſayers.

You remember, I preſume, the ancient diſpute between the Dominicans and Franciſcans, concerning the immaculate conception of the bleſſed Virgin, which ſtill ſubſiſts. The former maintain, that ſhe was born in original ſin, like the reſt of the children of Adam. The latter inſiſt, that ſhe was wholly free from this taint, which opinion, tho' directly repugnant to Scripture, they ſtiffly defend with many ſpecious arguments, whereof the ſtrongeſt is, (and you may judge of the ſtrength of the reſt by this) that it would be indecent to ſuppoſe the Mother of God ſhould be conceived like ordinary women. The Dominicans, were, no doubt, in the right; and the truly wiſe and learned were all, in this point, of their ſide; but the populace, who had been ſo long accuſtomed to treat the bleſſed Virgin as a Goddeſs, and to put their whole truſt and confidence in her, unanimouſly joined with the Franciſcans, who had inſtilled into them, that the oppoſite opinion was no leſs than down-right blaſphemy.

The Dominicans, finding how matters were like to go, conſulted among themſelves on ſome effectual method to put their antagoniſts to perpetual ſilence. The fitteſt inſtrument they

they could find, for this purpoſe, was one *Jetzer*, a Lay-brother of one of their monaſteries in Switzerland. This half-witted fellow was perſuaded by the Fryars, who had procured one of their brethren to perſonate the bleſſed Virgin, that he was really favoured with heavenly viſions, wherein it was revealed to him, that thoſe, who believed and taught her immaculate conception, were in a groſs error, and a ſtrict injunction laid on him to declare ſo to the world, as by her immediate direction. *Jetzer* punctually complied with the divine mandate; and, the plot being carried on with the utmoſt artifice, it began to gain ſuch general credit, that the Franciſcans were aſhamed to ſhew their heads. Thus the farce continued without interruption, 'till the contrivers, by over-acting their parts, betrayed themſelves. *Jetzer*, in ſhort, whoſe ſimplicity they had ſo long abuſed, diſcovered the whole fraud; upon which the machinators were apprehended, and puniſhed as they deſerved.

This ſtory, which is told at large in Burnet's travels, I could not avoid giving a ſhort abſtract of, in order to introduce what follows, which muſt be reſerved to my next. I am, *&c.*



LETTER XII.

SIR,

YOU will eaſily believe, that the plot, mentioned in my former, which was intended to confound the Franciſcans, having ended ſo unfortunately for their antagoniſts, muſt have afforded them no ſmall cauſe of triumph. They made a proper uſe of it, and the Queen of Heaven was exalted, if poſſible, higher than before. However, as they perceived, that, in proceſs of time, the old objections began to be revived, which, there was too much reaſon to fear, might ſomewhat ſlacken the devotion paid to their Goddeſs, and conſequently prove a conſiderable detriment to themſelves; many congregations were held, and various expedients propoſed, how to prevent the conſequences. The affair became ſtill more intereſting, from a freſh attempt made by the Dominicans, which, tho' it did not end quite ſo unluckily as the firſt, had greatly alarmed the whole Order of Mendicants *.

Not-

* The Dominicans, notwithſtanding their ill ſucceſs in the affair of Jetzer, ventured, ſome years after, when Philip II. was maſter of Portugal, to carry on another impoſture of the ſame kind at Liſbon; the inſtrument of which was the famous Nun, called *Mary of the Annunciation*, who, in imitation of the pretended *Stygmata* of St. Francis, had certain marks, repreſenting the five wounds of Chriſt, impreſſed on different parts of her body; the reality



Notwithſtanding all their conſultations, no ſatisfactory ſcheme could be hit upon, till about the middle of the laſt century, when it was unanimouſly reſolved by the ſecret Committee of Franciſcans, to pay the Dominicans in their own coin. For this purpoſe, they made choice of one *Madre Maria*, a Spaniſh Nun, of the Convent of *Agreda*. 'Tis no eaſy matter to decide, whether this woman had more of the Enthuſiaſt or Impoſtor. One thing is certain, that they could not have found, in the whole kingdom of Spain, a fitter inſtrument to anſwer their purpoſe, nor one more ready to come into any project for advancing the glory of our bleſſed Lady, to whom ſhe had always been exceſſively devoted. Her brain had been thoroughly heated with reading the Legends of Saints, to which ſhe gave implicit faith. This, joined with the artful inſtructions and bewitching flatteries of her ſpiritual directors, might

reality of which gained ſuch credit, that ſeveral linen-rags, ſtained with ſome red compoſition, which was ſaid to be the blood flowing from the ſaid wounds, were, for a while, preſerved as moſt precious relics. But this Nun, it ſeems, in the courſe of her divine revelations; having been inſtructed to utter ſome prophecy, in favor of the Duke of Bragança, the Spaniſh Court was ſo alarmed at it, that, on a ſtrict enquiry into the authenticity of her viſions, the whole impoſture was detected. It is highly probable, that the Inquiſitors themſelves, who are moſtly of the Dominican Order, were at the bottom of this plot, but we do not hear of any of them having been puniſhed for it. As to their Tool, who ſtood ſo fair a chance of being canonized, were it not for this unlucky accident, ſhe was condemned to perpetual penance, and the affair no more talked of.

poſſibly have made ſuch impreſſions on her mind, as to perſuade her into an opinion of her own ſanctity, and almoſt induce her to believe, there was ſome foundation for what ſhe muſt otherwiſe have looked upon as nothing but a mere cheat. It is no ſuch unuſual thing, for thoſe, who have deceived others by frequently telling a lye, at length to deceive themſelves.

Whatever arts were made uſe of, to ſettle the preliminaries, till the plan, which had been the reſult of many years, was ripe for execution, this woman was taught to give out, that the bleſſed Virgin came every night in perſon to pay her a viſit, and revealed the minuteſt paſſages of her life, from the moment of her conception in the womb of St. Anne, (who is ſtyled, by the Spaniards and Portugueſe, *Avò de Dios*, *i. e.* God's Grandmother) to her glorious aſſumption into Heaven. Among theſe aſtoniſhing anecdotes, you may be ſure, our Lady did not forget the grand point of her immaculate conception, the clearing up of which ſeems to have been the principal motive of ſuch frequent deſcents from her celeſtial manſions, next to that of raiſing the glory of the Mendicants.

Our good Mother Mary of *Agreda*, who now lived, as it were, in a perpetual extaſy, found time and opportunity enough, amidſt all her raptures and daily colloquies with the Queen of Angels, not only to receive, from her Directors, the inſtructions neceſſary for her deportment, but to tranſcribe, with her own hand,



hand, the copy of thoſe divine revelations they furniſhed her with, by piece-meal, which was always carefully returned; this Favorite of Heaven retaining only that, which from henceforth was to be looked upon as the original. The work being now completed, and proper meaſures taken for opening the ſcene; it was judged expedient that ſhe ſhould firſt communicate the ſtupendous affair to one of her Confeſſors, who was not of the Franciſcan Order. This man, either diſapproving the contents of the divine Manuſcript, or at leaſt pretending to do ſo, committed the whole to the flames. The Fryars had foreſeen this accident, or rather, as we may preſume, it was a contrivance of their own, to introduce their *Myſtic City of God*, (for ſo the work is entitled) with the greater eclat: for the docile Pupil, it ſeems, had tranſcribed, by their direction, two copies; ſo that, on the loſs of the firſt, another was ſhortly produced, ſo exactly ſimilar in every word, as plainly diſcovered it to have been wrote by the ſame ſupernatural aſſiſtance. The raſh Confeſſor now appeared thoroughly convinced, that he had acted too precipitately, and joined with the Fryars in expreſſing his admiration at ſo unheard-of a prodigy. The news inſtantly flew abroad, with ſuch rapidity, that, in a few days, the whole kingdom was apprized of it. When the work was printed and publiſhed, which its authors took care to get done with all poſſible expedition, the people could not find words to expreſs their aſtoniſhment, eſpe-

cially that an illiterate woman ſhould be enabled to write of ſuch ſublime matters, in ſo pure and elegant a ſtyle. Nothing, in fine, was ever received with equal veneration. It is ſtill looked on by the natives both of Spain and Portugal, as an immediate inſpiration of the Holy Ghoſt, and I have heard them call it a thouſand times, *un Libro Divino.*

You will have the curioſity, no doubt, to aſk me, whether I have ſeen this divine book. Yes, Sir, I have ſeen it, and even undergone the drudgery of reading it quite through, and ſhall now give you ſome account of the whole performance. That edition which I had was a very pompous one; it conſiſted of three large volumes in folio, with an appendix of explanatory notes, to ſoften many harſh paſſages, which indeed they ſtood much in need of. As to the language, as I before obſerved, nothing can be more elegant, having been, for ſome years, poliſhing and reviſing by the moſt learned of the Order: it is, in ſhort, ſuch as might be expected from perfect maſters of their mother-tongue. The great number of Technical terms made uſe of, evidently demonſtrate, that the compilers were no ſtrangers to Scholaſtic Divinity, and the old exploded Philoſophy; which, as odd as it may ſeem in a work of this nature, is accounted for by the Commentators, who ſuppoſe our Lady to have been not only well verſed in the peculiar idioms and grammatical niceties of every language, but a miſtreſs of all arts and ſciences; tho' it may be eaſily perceived,

perceived, that, notwithſtanding her Ladyſhip's univerſal knowlege, moſt of the terms, not purely Spaniſh, are ſome very barbarous, and others unintelligible *.

Having ſaid enough of the ſtyle and diction, let us proceed to the matter, concerning which, I can ſolemnly aſſure you, that all the reveries of the moſt diſtempered imagination, all the fantaſtic adventions and incredible fictions of all the Romances ever publiſhed, do not come up to the extravagances wherewith this Divine Book is full fraught, from beginning to end. To quote every glaring paſſage, would be the ſame thing as tranſcribing the whole; I ſhall therefore trouble you with no more than two or three out of ſome thouſands, which are all of a piece.

"When our Lady (as ſhe informs us herſelf, or the Fryars for her) was yet an Infant in her cradle, ſhe was carried up to Heaven by an hoſt of Angels, and, after an intimate converſation with the Holy Trinity, being ſeated on a magnificent throne, and crowned Empreſs of the Univerſe, received the homage of the whole celeſtial Hierarchy. After this pompous

* In ſpeaking thus freely, either here or elſewhere, of our Lady, as Papiſts ſtyle the bleſſed Virgin, no Proteſtant will ſuſpect me of making ſport with ſacred things; ſince there is as wide a difference between the Mother of our Saviour, that Mary, recorded in Scripture, whom all generations ſhall call bleſſed, and this Popiſh Idol, as between *Jehovah*, the Lord God of Iſrael, and the heathen Jupiter of Mount Olympus.



ceremony, ſhe was ſo dexterouſly conveyed back to her cradle, that neither the nurſe, nor any of the attendants who waited on her Imperial Majeſty, had the leaſt ſuſpicion of her abſence, as the Angels, it ſeems, had taken the precaution of ſubſtituting a phantom in her room, exactly reſembling the divine babe."

" When the child Jeſus was yet an *Embrio* in his Mother's womb, he frequently got upon his knees to ſay his prayers, and held very long diſcourſes with her, every word of which is minutely recorded. — After his nativity, when he was to be circumciſed, as neither his reputed Father, nor even the High Prieſt were judged worthy to perform this ceremony, our Lady herſelf, who, we are told, was an excellent weaver and ſempſtreſs, and had reſerved a fine cambric-handkerchief of her own ſpinning for this purpoſe, cut off the holy Prepuce, which, together with a few drops of blood that fell, were received on it. At the ſame inſtant, the Cherubim and Seraphim deſcended in their robes of ſtate, and brought with them a cryſtal bottle, which, being inſtinct with ſpirit, uncorked itſelf, and, having received the precious depoſit, ſpontaneouſly cloſed, and is ſtill preſerved ſomewhere, among other relics; but, as I have not the book by me, I cannot recollect the name of the place *." —

As

* Sandoval, the Spaniſh Biſhop, twice before referred to, relates, as inconteſtable fact, in his life of the Emperor Charles V. that the real *Santo Prepucio* was kept at Rome, and

As this ſmall ſpecimen, I preſume, will be ſufficient to give you a ſurfeit, I ſhall ſay no more than that there are ſome thouſand paſſages of the ſame ſtamp, and that almoſt every incident of this wondrous hiſtory is as repugnant to common ſenſe, as to the word of God; not to mention the obſcene ideas, which a minute detail of certain particulars muſt naturally raiſe.

That you may not look on this as an exaggeration, I muſt inform you, that even Roman Catholics, who dare think for themſelves, are of the very ſame opinion. This ſtupendous book had no ſooner made its appearance in France, than it was condemned by the Sorbonne, as a mere rhapſady of inconſiſtent, antiquated, ridiculous tales, the moſt palpable falſhoods, and heretical doctrines, tending to the corruption of ſound morals, and ſubverſion of the faith. In a word, it evidently appears, on the moſt curſory peruſal, that the whole ſcope and deſign of this impudent Forgery, was to exalt their Lady Mary into a Goddeſs, and thereby to aggrandize the Order of St. Fran-

and fell, among other things, into the hands of ſome ſoldiers, when the Duke of Bourbon's army plundered that city; that it would not ſuffer itſelf to be touched by ſuch profane wretches; upon which, one, more penetrating than the reſt, beginning to ſuſpect the truth, ſent for a pure Virgin, in order to make trial of its virtue, when it readily expanded. This precious relic ſeems to have been loſt, amidſt the confuſion, but was ſoon replaced, by the ſame kind of Angels, no doubt, who brought the holy houſe of Loretto.



cis * ; to which end, every thing which avarice, fraud, ſuperſtition, bigotry, and fanaticiſm, ſupported by credulity and folly, could invent, were here put in practice, and with ſuch amazing ſucceſs, in the countries for which this religious Cheat was principally calculated, as would ſurpaſs all belief, had we not ocular demonſtration, what exceeding reverence the book is held in, to this very hour.

I muſt here give you a little anecdote relating to the preſent ſubject, which perhaps may force a ſmile from you. As I was reading theſe heavenly viſions, a Dominican Fryar, of my acquaintance, chanced to enter the room: I aſked his opinion of them, tho' I pretty well knew before-hand what anſwer he would give; he replied, with indignation in his countenance, that they were nothing but an heap of old wives tales, and adviſed me as a friend not to waſte my time in reading ſuch traſh. Now you muſt not imagine from theſe expreſſions, that the Dominicans are leſs Bigots, or leſs Adorers of our Lady, than the Franciſcans, except in the point of her immaculate conception, which

* To ſhew how much our Lady had in view the glory of the Franciſcan Order, we are informed, that, when her parents ſent her, at the age of three years, to be brought up in the Temple, ſhe was cloathed in the habit of Santa Clara. This habit was made by her mother St. Anne, and probably endowed with the ſame property as the ſeamleſs coat of our Saviour, which was ſpun by the Virgin herſelf for him, when he was but a year old, and miraculouſly enlarged itſelf, as he grew up, ſo as to ſerve him, during his whole life.

happens

happens to claſh with the ſentiment of their Angelical Doctor, Aquinas; for, as to the reſt, they maintain, that ſhe was as free from actual ſin as Chriſt himſelf; and St. Dominic, as his Legend aſſures us, was ſo highly in her favor, that ſhe not only paid him frequent viſits, but even gave him her breaſts to ſuck, that he might taſte the ſweetneſs of her milk. But, to proceed with my ſtory. Not long after this, a Franciſcan chanced to pay me a viſit, and found me in the ſame employment: the moment he caſt his eyes on the book, he ran to it, and gave it a moſt devout kiſs, aſſuring me, that every word in it was as true as the Goſpel; to which he added, with an heavy ſigh, that the Dominicans were a pack of wicked wretches, in attempting to depreciate ſo ineſtimable a treaſure; that public prayers had been lately put up, in every monaſtery of his Order, to implore a bleſſing from our Lady on the pious endeavours of their Procurator General, who was then ſoliciting at Rome the Beatification of Mother Mary of Agreda, whoſe image he hoped, ere long, to ſee clapt on an altar, and carried about in proceſſion.

This laſt piece of news rouſed my curioſity, and, on farther enquiry among the Dominicans, I found, that, when theſe divine Revelations made their firſt appearance at Rome, they were judged by the Pope to be ſo exceſſively abſurd and ridiculous, that he publiſhed a Decree to prohibit the reading of them. This put the Spaniſh Mendicants in ſuch an uproar, that they



they ſtirred up the whole kingdom, and prevailed ſo far by their clamors and remonſtrances, that the King himſelf was induced to interpoſe in favor of a book they had ſpent ſo many years in compoſing. At this Prince's requeſt, the Pope ſuſpended his Decree; and tho' he did not think it prudent to confirm theſe viſions by his Apoſtolic Authority, yet, by a ſecond Decree, he permitted the Faithful to read them, for their private edification *; which conceſſion the people of Spain and Portugal have made ſo good uſe of, that few families are to be found without them.

Every unprejudiced perſon muſt reflect here, how little reaſon that See, which emphatically calls itſelf Apoſtolical, has to boaſt of any extraordinary influence of the Holy Spirit; ſince the preſent inſtance ſo manifeſtly evinces, that Popes themſelves, like other Princes, are governed by mere human motives and worldly Politics, even in points of Religion. To what cauſe then can it be owing, why theſe viſions ſhould meet with leſs ſanction at Rome, than thoſe of St. Bridget, or Catharine of Sienna, and fifty others, little leſs ridiculous? The only anſwer to be given, is, that the times are altered, and that, now-a-days, not only more caution, but ſome appearance of candor and ingenuity is neceſſary, when ſo many eyes are prying into their conduct, and ſo many tongues ready to

* Some account is given of this affair, in a book entitled, *Une Traitée de Viſions. Par l' Abbé Calmet.*

call

call it in queſtion; which was not the caſe, in the darker ages of Monkery. How many good Catholics are there of theſe times, who laugh at the Golden Legend, which thoſe of the former held in higher veneration than the Goſpel itſelf!

As to the viſions before us, perhaps you can perceive no difference between *authorizing* ſuch wretched Trumpery, and *permitting it* to be read. However, ſome difference there is. His Holineſs had ſagacity enough to foreſee, that, in the former caſe, he ran a riſk of expoſing himſelf to contempt; and that, by refuſing to grant the latter, he ſhould have loſt a powerful party, and diſpleaſed the populace in general. Both theſe inconveniences are prevented by the preſent expedient. Thus the contradictory opinions ſtill remain in ſuſpence; the Roman Pontiffs being too well acquainted with their own intereſt, to decide the controverſy, *ex cathedrâ*; tho' they ſeem to incline moſt to the Franciſcan ſide, by forbidding every one to diſpute againſt their tenets; and I think, it ought to be farther noted, as the ſtrongeſt proof of their approbation, that the public offices of the Church of Rome have ſo far deify'd the Virgin, that little leſs honor is paid to her than to the Almighty himſelf. Papiſts may call this kind of adoration, *Hyperdulia*, or by what other hard name they pleaſe; but it certainly carries with it all the outward marks of downright, rank Idolatry.

Before

Before I take leave of the Spaniſh Nun, I muſt acquaint you with another fact relating to her. I was informed by a Dominican, that, in the time of the Pope lately deceaſed, the Mendicants, not at all diſcouraged at the diſappointments they had met with, renewed their attempts to get this woman canonized, or at leaſt beatify'd *; and, as money is one of the chief requiſites on theſe occaſions, you may be aſſured, that no expence was wanting. His Holineſs had been thoroughly apprized of the arts made uſe of, to introduce theſe ſham revelations: however, to ſatisfy in part the importunate ſolicitations of the Seraphic Order, who moved Heaven and earth to accompliſh their deſign, he referred the examen of their divine Manuſcript to the Congregation of Rites, who ſtarted ſo many objections, with regard to its authenticity, as well as the matter it contained, which the Fryars, with all their artifices, could not poſſibly get over, that the affair ſeems to have dropt; ſo that theſe brazen-fac'd Mendicants have no other remedy, but to wait till they find a Pope of leſs penetration or honeſty than the laſt, who perhaps was the wiſeſt and beſt that has ſet in St. Peter's chair, ſince its

* The diſtinction between Canonization and Beatification is a new trick of Popery, to bring freſh griſt to the Mill; for, at the bottom, there is no real difference, except that the former is attended with a larger expence than the latter: juſt as the Patent of a Nobleman among us brings in more fees to the Officers, than that of a ſimple Knight or Baronet.

exaltation

exaltation above the throne of Kings. Yet, I think, it ought to be remarked by the way, that this very Pope, as great and good a man as he was, did not act with that ſtrict ſincerity which might be expected from the Vicar of Chriſt: for, as he was undoubtedly convinced of the impoſture, ſhould he not have revoked the permiſſion granted by his Predeceſſor, and thereby ſhewn his diſapprobation of ſuch pious frauds, for which his Church has been ſo long and ſo juſtly upbraided? It cannot therefore be deemed a calumny, to ſay, that he countenanced the Cheat, by his connivance at leaſt, and that, in this particular, he was influenced by the ſame Holy Spirit, which was ſo frequently tranſmitted in a cloak-bag, from Rome to the Council of Trent.

However, notwithſtanding the many difficulties which have hitherto obſtructed the exaltation of our inſpired Nun, whoſe hiſtory we have given, ſhe ſeems to ſtand a much fairer chance of getting a place in the Calendar, than her name-ſake of Liſbon; nor is it impoſſible but we may one day ſee her make a figure in it, with as good a grace as ſome others, who have as little right to ſtand there, as ſhe has. More than a century has elapſed, ſince the publication of her viſions. Who is there now in being, who can depoſe any thing againſt her private life and manners? And, as to the article of Miracles, which, to the confuſion of Hereſy, our Church is ſo deficient in, the Fryars have as long a roll ready to produce, and

all



all as well atteſted as thoſe of any modern Saint, whom the Church of Rome, for very ſubſtantial reaſons, takes care not to canonize, till an hundred years after their deaths. The authenticity of thoſe miracles ſhe is ſaid to have wrought, whilſt on earth, cannot be diſputed by any living teſtimony; and, as to thoſe ſhe has been ſo long working, and ſtill works, in her glorified ſtate, good ſtore can never be wanting: for, as matters are managed, it lays in the power of every old woman, and every Fryar, to add to the number. The former pretends, or perhaps is taught to believe, that ſhe has been cured of ſuch an ailment, or received ſuch a ſignal bleſſing, or eſcaped ſuch an imminent danger, by invoking the deceaſed. The latter immediately gets a picture drawn, repreſenting the incident: this is hung up on the walls of the cloiſter, and there remains, *in perpetuam rei memoriam.* The Monaſtery of our Lady of the *rock of France*, as well as many others in Liſbon, were full of theſe pictures, which the Fryars always ſhewed to ſtrangers, as inconteſtable proofs of the facts there repreſented *.

* I have ſeen ſome altars hung round with ſuch a quantity of waxen heads, ſhoulders, arms, thighs, legs, *&c.* as brought to my mind Mrs. Salmon's wax-work. All theſe were offerings from various perſons, according to the diſorder of each limb, which had been cured by the Saint's interceſſion. There are other parts of the human body, not over decent in a place of worſhip, which, as I am informed, are ſometimes to be ſeen.

I ſhall

I ſhall add but a few words more, with regard to Canonization, (a cuſtom introduced ſince the 12th century, in imitation of the Pagan *Apotheoſis*) and the policy of deferring it ſo long. The Court of Rome, as a judicious writer has obſerved, well knows, that it would be of dangerous conſequence to attempt it, ſoon after the deceaſe of their Saints. The people, who might remember them perſonally, would be apt to take notice, how little a good moral life is requiſite to this high honor, and that the founding of ſome Order or Monaſtery, beſtowing liberal benefactions on the Church, or even committing ſome horrid crimes, are often the beſt means of obtaining a place in the Roman Calendar.

To ſum up all I have to ſay, with reſpect to Popiſh Saints in general; it may ſuffice juſt to intimate, that, among the vaſt number, whom Catholics invoke, as Demi-Gods, in their neceſſities, ſome we believe to be in Heaven; others, it may be preſumed, without great breach of charity, are in a quite different place; and ſome few, in neither. But as to theſe latter, you muſt not imagine, that I think them to be in Purgatory or Limbo; for, the truth is, 'tis extremely dubious whether ſuch perſons had ever any exiſtence at all. But be their Saints either real or pretended, or whereſoever exiſting, both Reaſon and Scripture aſſure us, that nothing can be more impertinent or impious, than to addreſs our ſupplications to thoſe, who can neither hear nor help us.

I have



I have dwelt the longer on this article, not only as it contains a piece of hiſtory which the Public is ſo little acquainted with, but to ſhew how much more juſtly the character given by the Satyriſt, of Methodiſt-Preachers, is applicable to his own ſpiritual Mountebanks, thoſe mercenary retailers of religious phrenzy, who, by their infamous impoſtures, built on the ruins of genuine piety, have done their utmoſt to render whatever is moſt amiable in Chriſtianity, the mockery of Jews, Mahometans, and Pagans. Have not their fictitious miracles cauſed even real ones to be doubted of; and their impudent Legends occaſioned the great truths of the Goſpel to be put on a level with the idle reveries of Mother Mary of Agreda? Can any thing more conduce to ſtrengthen the hands of licentiouſneſs and atheiſm? But who, among all the Maſters of deluſion, have taken ſuch pains as the Jeſuits, to corrupt mankind, by teaching how to evade every command of God, and even to violate the laws of nature, with a good conſcience? I will not charge theſe Caſuiſtical Doctors with rendering moral virtue hideous; for indeed their ſyſtem of Ethics is calculated to root out the very idea of virtue, by confounding the difference between right and wrong, and making all actions indifferent. Excellent Inſtructors! what worthy notions muſt ye have of Religion, who teach, on the one hand, that Truth itſelf ſtands in need of fraud and impoſture for its ſupport, and, on the other, that men may indulge their paſſions here,



here, and yet make ſure of Heaven hereafter. To call ſuch Teachers Enthuſiaſts, is doing them too much honor; ſince an Enthuſiaſt, tho' miſtaken, means honeſtly; nay, even to call them Hypocrites, does not come up to their character, ſince an hypocrite endeavours to conceal his rogueries; whereas theſe men are not aſhamed to tell the world, that Cheating is their profeſſion.

The next Character we are preſented with by the Reviewer, is that of the whole Britiſh Nation, which is ſet in oppoſition to that of Portugal: but as this is the moſt ſtriking part of the work, I ſhall reſerve it to the laſt, and, in the interim, bring another perſon on the ſtage, who has made ſome noiſe in his time, and, tho' not a native of this Iſland, is charged with having abuſed the liberty of our Preſs, and given more offence than the whole herd of Scriblers put together. In my next, I ſhall give you as much of his hiſtory, as I could procure on the beſt informations, and, with the Reviewer's leave, ſhall ſay ſomething more of the holy Inquiſition. I am, *&c.*



LETTER XIII.

SIR,

THE perſon I promiſed to give you ſome account of, is the *Chevalier d'Oliveira*, a native of Portugal. This Gentleman, having been educated in the religion of his forefathers, that is, in the groſſeſt ſuperſtition of Popery, was ſo thoroughly convinced of his errors, on reading the Holy Scriptures, that he took the truly Chriſtian reſolution, unbiaſſed by the endearments of friends and relations, or any other worldly attachment, of abandoning his native country, in order to enjoy that liberty of conſcience abroad, which was denied him at home. After wandering about, in no ſmall diſtreſs, through ſeveral parts of Europe, he found at length an hoſpitable aſylum here, and, in his preſent humble obſcurity, furniſhed with the bare neceſſaries of life, enjoys that peace and tranquility of mind, which the affluent fortune and honors he poſſeſſed in Portugal, could never afford him. This, Sir, is a ſhort, but genuine account of the Chevalier's life.

Now let us hear the Satyriſt's character of the ſame Gentleman, for whoſe hiſtory the reader is prepared with the following introduction. " Tho' the inſults on our Portugueſe Friends are launched from a Britiſh Preſs, they are no more than violent eructations of a daſtardly

daſtardly perfidious fry of Jews, Fanatics, *Refugees*, and other foreign rabble."

" Such, *proceeds he*, is that deſpicable lump of animated lead and braſs, that mimic bird of prey, who, with the unaffecting *Pathetic* * Ordure of his brain, (whilſt baſely ſtraining his hide-bound noddle to bewray his native neſt) bedaubs himſelf, if ſuch a type of Nature's unclean outcaſts can be daubed. That reptile thing I mean, who, not worth reſcuing from the oblivion he was born to, ſhall be as nameleſs for me in England, as he has long ſince been in Portugal; long before he honoured Popery with diſclaiming it. The only name he was there known by, is that of Count Tarouca's domeſtic thief; a wretch, in good earneſt, falſe and ungrateful to the beſt of Maſters, the Miniſter, who raiſed him from his paternal dunghill, to make him his Secretary; firſt, faithleſs, and then rebellious to the Monarch who honoured him with the badge of diſtinction, which made him a Gentleman. —What could be expected from a baſe-born Caitiff, but that he ſhould, as in fact he did, betray the councils of his Maſter, after trying in vain to betray his perſon; pawn the papers of his Prince; bring the Court under contribution to redeem them; and daringly ſet at nought the allegiance he owed to his Sovereign?—Is it not

* A little after the earthquake at Liſbon, the Chevalier publiſhed in French, *A pathetic diſcourſe on the calamities of that city, addreſſed to his Countrymen, and in particular to his moſt Faithful Majeſty.*



natural for ſuch an Inſect implacably to hate the native country he has abuſed? What wonder, that ſuch a proſcribed Traitor ſhould perfidiouſly perſiſt to vilify and execrate the paternal ſoil, to which he muſt never more return? What tho', long ſince reduced to wander from place to place, a Liſtleſs Vagabond, a Starvling Fugitive, a Proverb of ill fame, ſcorned by the good, untruſted by the bad, and equally deſpiſed by all, after ſetting up his conſcience at auction to the higheſt bidder, without finding one to bid for it, he has at length thrown it for a maintainence on *our National Church!* He cannot ſurely believe, we are dupes enough to be proud of the purchaſe.—No Engliſhman, in his ſenſes, will ſubmit to be impoſed upon by the religion of Hypocrites, eſpecially by ſuch a glaring one as the infamous author of the *Pathetic* Lullaby. What if Portugal ſhould demand of our Government this inſolent Fugitive, who, himſelf a Portugueſe, has unnaturally dared, like another Shimei, to inſult his natural Sovereign? It is inconſiſtent with common ſenſe to ſuppoſe, that England would rather quarrel with ſo *reſpectable* an Ally, than give up, at its requeſt, to long merited puniſhment, a worthleſs ſubject of that nation, who has forfeited the protection of this, by violating the hoſpitality granted him." ——

I have been at the pains of collecting into one heap the ſcattered parcels of this rubbiſh, that you may ſee with what ſort of weapons the Satyriſt makes his attack; and certainly if the

the throwing at any one a vaſt deal of dirt and filth, muſt be looked on as an infallible proof of his guilt, no man could do the Chevalier's buſineſs more effectually than Father *Bl—the.* You cannot but obſerve, that he has here outdone himſelf; and, as Homer continually riſes in the deſcription of his battles, ſo the character here drawn greatly exceeds the former ſpecimens, in that kind of Rhetoric, which this polite author is more remarkably diſtinguiſhed for, than any polemical writer I ever met with. Are we therefore to conclude, that he had a more particular ſpleen to the poor Chevalier? No ſuch thing, I aſſure you. He had declared open war againſt all the enemies of Popery and the Inquiſition, and, being reſolved to ſpare none who fell in his way, it was a matter of indifference to him, on whom the laſh fell. But then it is to be conſidered, that he had a private motive, and a very weighty one too, which induced him to exert his Satyrical talent on this occaſion, in ſo extraordinary a manner, that is, he was well paid for it. Every circumſtance diſcovers the genuine cauſe, which put his pen in ſuch violent motion, and points out the great perſonage, no leſs diſtinguiſhed for his political ſkill and honeſty, than the high honor he had of being a Familiar, *i. e.* a Catchpole, or Bum-Bailiff to the Holy Office *, who furniſhed him with the dirty materials.

* Thoſe of the firſt rank in Spain and Portugal look on the office of Familiar as a very great honor, which would be looked on as the higheſt diſgrace in other countries.



The Chevalier, it is evident, might have ſtill remained in his obſcurity, without being thus outrageouſly abuſed, either for his apoſtacy from his Church, or infidelity to his Prince, had he not wrote the *Pathetic Diſcourſe*, wherein he diſplays the miſeries of his native ſoil, and, like a true Patriot, as well as a Chriſtian, repreſents the inſupportable tyranny of the Inquiſition, under which it has ſo long groaned, and the many idolatrous practices which have there uſurped the name of Religion, and beſeeches the King to act like the Father of his People, in aboliſhing a Tribunal, which is the ſource of all their grievances? This is all the unparallell'd inſolence which I can diſcover in that Addreſs; and however the writer's prudence may be liable to cenſure, in daring to admoniſh his Sovereign on ſuch delicate points, yet no Engliſhman, I believe, except Popiſh Prieſts and their adherents, will call in queſtion the goodneſs of his intention. If his zeal has tranſported him too far, it was ſtill an honeſt zeal; ſince it does not appear that he could have had any other inducement to take ſo extraordinary a ſtep, but to promote the cauſe of Truth, and to redreſs his Country's grievances. Being ſo deeply touched himſelf at the late calamity, it was but natural for him to conclude, that his Prince was much more ſenſibly affected, and conſequently, that no opportunity was ſo favorable as the preſent, to make his way to a throne hitherto inacceſſible to ſuch kind of remonſtrances. Yet, notwithſtanding his ardent

zeal,

zeal, it may be obſerved, that he does not fail in the utmoſt reſpect due to Royalty.

As to the matter or manner of the Addreſs, I can perceive no more inſolence in it, than in that of a much greater man, I mean the truly illuſtrious *Calvin*, who took the very ſame method of conveying his ſentiments on religious abuſes, to a mightier Monarch, whoſe ſubject he was born; and tho' this noble work, as well as its author, were condemned and vilify'd by the enemies to Reformation, yet the wiſe and good of every country highly applauded both, nor ever looked on the liberties he took, as an inſult on the French King, or nation. Why then ſhould the Chevalier be ſo ſeverely reproached, who had the ſame deſign of undeceiving his countrymen, for whoſe temporal and eternal welfare. he expreſſes the ſincereſt affection, by laying open the cauſe of thoſe crying enormities, which ſo manifeſtly endanger both, and pointing out the only remedy? If, by ſo generous and diſintereſted a conduct, he has been forced to tell ſome diſagreeable truths, and (to borrow the Satyriſt's beautiful phraſe) thereby bewrayed his native neſt, that is, by expoſing the villainies of the Inquiſition; what term can we find harſh enough to apply to this ſhameleſs Hireling, who, being an Engliſhman, and even a Proteſtant, if you will take his own word, has painted his countrymen in general, as the moſt abandoned profligates on earth, for the ſake of a paltry reward?



With regard to the heinous charge of infidelity, breach of truſt, *&c.* if this anonymous Libeller has any thing to ſupport it, and is really of the church and religion he pretends, why ſhould he be aſhamed or afraid of publiſhing his name? The Chevalier takes this opportunity of calling upon him to do ſo, and when he knows the antagoniſt he has to deal with, will return an anſwer to every part of the accuſation. In the interim, the whole muſt be looked upon, by every honeſt man, as a groundleſs calumny; nor can the author appear in any other light than that of a Ruffian hired to ſtab in the dark.

The Chevalier indeed confeſſes to that part of the Indictment, which relates to his poverty and diſtreſſes; but this he is ſo far from bluſhing at, that he rather glories in it, and is ready to ſuffer ſtill more, for the ſake of a good conſcience. It is allowed, that he might have made his fortune, and ſtill enjoyed both riches and honors in his own country. What could have induced a man, in ſuch a ſituation, to abandon every thing near and dear to him, and voluntarily to expoſe himſelf to ſuch a variety of afflictions? The Satyriſt, who knows nothing of him but what he has heard from the mouth of a bigoted Tool of the Inquiſition, aſſures the world that he had been guilty of grievous crimes, to which his preſent diſtreſſes are to be imputed, and that he is deſpiſed and ſhunned by every one, as a notorious cheat and hypocrite. How comes it then, that we

never

never heard a word of theſe crimes, till he began to attack Popery? Would not any one ſuſpect from hence, that this was his only crime; and that thoſe now imputed to him, owe their exiſtence to the maxims of that religion he has renounced, which authorizes ſuch methods of puniſhing Deſerters, when it cannot deliver them up to the ſecular arm? As to the ſincerity of his converſion, and moral character, thoſe who have been acquainted with him for many years, unanimouſly agree, that he has always ſhewn the moſt inviolable attachment to thoſe ſacred truths of the Goſpel, which firſt opened his eyes, and fully convinced him of his paſt errors; and that, tho' reduced to ſo low a ſtation, as to ſubſiſt on the benevolence of others, no action can be juſtly laid to his charge, unbecoming a Gentleman or a Chriſtian.

Even in his own country, (to which he cannot indeed flatter himſelf with the hopes of ever returning, ſo long as the Inquiſition ſubſiſts, unleſs he is reſolved to die a Martyr) he is not held in ſo deſpicable light, nor quite ſo nameleſs, as Father *Bl—the* pretends. Witneſs the public anſwer he gave to an expoſtulating Letter he received from thence, on account of the ſcandal his Pathetic Diſcourſe had occaſioned in Liſbon. In a word, if he had been really guilty of ſuch flagrant infidelity to his Prince, as he is charged with, it ſeems incredible, that he ſhould have taken ſo much pains to revive his own infamy. Undoubtedly, he

would



would have been the laſt man on earth, to ſend ſuch an Addreſs to his Prince, whom he had ſo grievouſly offended, unleſs we ſuppoſe him totally bereft of his reaſon, which does not appear from his ordinary conduct, or any part of the Addreſs itſelf.

And why, for Heaven's ſake, ſhould he be charged with an inclination to Judaiſm? Were he diſpoſed to join with the Synagogue, are there any *Autos de fe*, or Holy Offices in England to deter him? Muſt every Man therefore, who expreſſes an averſion to Idolatry and the Inquiſition, be immediately ſtigmatized for a Jew? At this rate, how few among us will eſcape the brand? One thing is beyond diſpute, that, if the Chevalier could produce no better vouchers for his Proteſtantiſm than the Satyriſt, he would juſtly merit all the reproaches caſt on him.

But ſuppoſe, ſays he, Portugal ſhould inſiſt on our delivering up this inſolent Refugee. Would England heſitate a moment to comply with ſo reaſonable a demand, or quarrel with ſo *reſpectable* an Ally, for the ſake of ſuch a Reptile? This is a finiſhing ſtroke indeed! But the Chevalier, I preſume, may be perfectly eaſy as to the conſequences. Would not our Government naturally reply to ſuch a demand, that, tho' we afford no protection to Traitors, we cannot deny it to thoſe who ſeek an aſylum here, on a religious account, which appears, from every circumſtance, to be the Chevalier's caſe; that, had he been guilty of treaſon, the demand



eſcaped the obſervation of vulgar eyes. Among other ſcandalous paſſages, that which I ſhall take notice of in my next, has incenſed their Reverences to the higheſt degree, as it ſerves to convince the world, that Inquiſitors themſelves are ſo far from being Saints in private life, that they actually countence the moſt abominable practices, whilſt they pretend to have nothing elſe in view, but the purity of manners, as well as of Faith. I am, *&c.*

LETTER XIV.

SIR,

THE paſſage, which gave ſuch offence to the Lords Inquiſitors, and occaſioned the Chevalier's addreſs being burnt by the common Hangman, is as follows: " Many perſons of honor, whom I have converſed with in Portugal, acknowledged to me their horror and deteſtation of that infamous Tribunal. —— O ye accurſed Inquiſitors! the puniſhments ye inflict on all other crimes, are without mercy; but what indulgence do you openly ſhew to thoſe, who are convicted of that abominable crime, which brought down divine vengeance on the Cities of the plain, that ſo terrible an example might ſerve as an eternal monument to future ages!—Whence is this partiality, but that ye yourſelves are guilty of the crime which modeſty forbids me to name? I could furniſh you

you with many inconteſtable facts on this head, but content myſelf with having given this hint to the inhabitants of Liſbon who are ſtill living."

An heavy charge indeed againſt the Miniſters of a Tribunal, who would be thought to have as great anxiety for the conſervation of virtuous morals, as to maintain the Catholic Faith in its purity! Are Inquiſitors then the patrons and encourages of ſuch execrable practices, which even corrupt nature abhors? To give you my real ſentiments of the matter, there is too much reaſon to believe ſo, from the remarkable lenity they ſhew to this deteſtable crime, in compariſon of others which fall under their cognizance. Nor is this a new accuſation, tho' never before brought againſt them in ſo public a manner.

The facts hinted at by the Chevalier, are, no doubt, well known in Liſbon; but as he has not acquainted us with the particular caſes, I ſhall mention one, within my own remembrance, which happened no longer ago than a year or two before the Earthquake. It is of a Prieſt, who, as appears from the printed liſt of the *Auto de fe*, was ſentenced to the Gallies * for this unnatural crime, which was at-

* The Gallies are only a Priſon ſo called, wherein he was to be confined for a certain term of years, and, except being now and then carried out with the reſt of the priſoners in irons, for form's ſake, might indulge himſelf as much as he pleaſed, provided he had money to fee the keeper.

tended



tended with ſuch aggravating and horrid circumſtances, that, would modeſty permit me to give you a detail thereof, I could not find words to expreſs them in our language *. At the ſame time that this goodly Prieſt was treated in ſo gentle manner, a reputable Apothecary and his beautiful Daughter were condemned to be burnt for Judaiſm, and underwent this cruel ſentence, tho' they both devoutly called on our Saviour with their laſt breath.

Is it poſſible to produce a more flagrant proof than this, of the veracity of the Chevalier's accuſation? The former, it is clear, muſt have been, on many accounts, the moſt abandoned of Profligates, ſince, beſides the enormous depravity of his Morals, he lived in the moſt ſhocking profanation of Religion, having made no ſcruple, till his apprehenſion, of daily offering up the body of his God, in the ſacrifice of the Maſs. Could ſuch a wretch have the leaſt claim to mercy? Undoubtedly he would have been put to death in any country upon earth, where the Inquiſition bears no ſway. Whereas the two latter, ſuppoſing them to have embraced ſome notions repugnant to the eſtabliſhed Faith, as they acted from a principle of conſcience, and had done nothing contrary to the rules of Moral Honeſty, were juſtly entitled to compaſſion. Well may the Chevalier inveigh ſo bitterly againſt ſuch partial and ſhameleſs

* The words in the printed Liſt are, *Pello crime de Sodomia, ſendo Agente e Paciente.*

Judges,

Judges, who have found out the art of making people religious without virtue, and, after having depopulated one half of the country, by their exceſſive cruelties, endeavour to keep the other half, in the vileſt of all ſlaveries, by blinding their reaſon and debauching their manners.

The truth is, that, in Portugal itſelf, according to the ancient Laws and Ordinances, by which the ſecular Courts are ſtill governed, the execrable crime here ſpoken of, is not only made capital, and the Delinquent's eſtate liable to confiſcation, but, to expreſs a juſt horror at ſuch unnatural practices, his very deſcendants are to remain infamous, to the third or fourth generation. Thus the crime had been always puniſhed, without remiſſion, till the Inquiſitors took cognizance of it, in virtue of a Bull from Pope Gregory XI. whereby they are empowered to proceed againſt theſe abominable wretches, in the ſame manner as againſt Heretics; but, whether it be from ſome exceptions in the ſaid Bull, which admit a favorable interpretation, or that the Inquiſitors themſelves think no crime ſo enormous as Hereſy, their proceedings leave no room to doubt, that the latter is infinitely more the object of their deteſtation than the former; and that the utmoſt depravity of manners, ſuch as debaſes human nature far below that of Brutes, does not appear to them in near ſo odious light, as the leaſt deviation from the tenets of Mother Church. The wide difference they make between the two crimes, has been long ſince

ſince taken notice of, by ſuch authors as have expreſly wrote in favor of the Holy Office, particularly by the celebrated Souſa *, who, in his Aphoriſms of the Inquiſition, informs the world, that any man, guilty of that execrable vice, is allowed the benefit of Sanctuary in a Church, from whence he muſt not be taken; that, after his natural death, in caſe the fact has not yet been proved, he cannot be proceeded againſt, either as to the crime or confiſcation of his goods, even tho' the fact can be proved by legal witneſſes; nay more, even tho' he be convicted, or has confeſſed, yet the crime is ſo entirely extinguiſhed by his death, that the proceſs cannot be carried on, either againſt his perſon or effects; conſequently, as the delinquent himſelf ſtands thus cleared, no blemiſh redounds to his poſterity.

Now if we compare this treatment with that of an Heretic, it will evidently appear, that the Crime, which brought down fire and brimſtone from Heaven, is deemed in Portugal, at leaſt by the Inquiſitors, as deſerving a much leſs ſevere chaſtiſement than that of Hereſy; ſince the one is entitled, by the laws of this holy Tribunal, to ſeveral indulgences and privileges, which are abſolutely denied to the other. One, accuſed of Hereſy, is allowed no place of Sanctuary, but may be dragged from the very altar; whether he live or die, his goods are always confiſcated, on the ſlighteſt

* Lib. 1. c. 9. § 29, 30, 31. Lib. 2. c. 26. § 30,

pre-

preſumptions; his death puts no ſtop to the proceſs, nor exempts what remains of him, from being carried out in the Auto, and burnt at the ſtake; and infamy, as every one knows, is entailed on him and his whole generation.

How theſe Eccleſiaſtical Judges will be able to juſtify their conduct, with regard to ſo ſcandalous a partiality, is beyond my comprehenſion; for, let their pretences of zeal for the Catholic Faith be ever ſo ſpecious, this will never excuſe an indulgence, which ſo greatly contributes to the deſtruction of all Morality. The undeſerved mercy they extend to thoſe Monſters, is at leaſt as great a reproach to their Tribunal, as their exceſſive rigors, in caſes of reputed Hereſy. And let me repeat once more, to their everlaſting ſhame, that one, who differs from their way of thinking, may be, and often is, a truly virtuous man; whereas the abandoned wretches, whom they treat with ſo much lenity, cannot but be the vileſt of miſcreants.

I have already obſerved, in ſpeaking of the barbarities exerciſed by the Holy Office on the Jews, or New Chriſtians, that theſe two appellations imply the ſame thing in Portugal. As the latter is a term of the higheſt reproach in that country, and conſequently one of the greateſt diſcouragements to thoſe of a Jewiſh Extraction from embracing the Goſpel, ſince their ſincerity is always called in queſtion, and, however unexceptionable their external deportment may be, they are expoſed at leaſt to per-

petual affronts and calumnies; as this, I ſay, is notoriouſly the caſe, I cannot forbear taking notice of a remarkable paſſage in the Satyrical Review, which may throw ſome light on the preſent ſubject.

The Portugueſe Jews are charged with the blackeſt ingratitude towards that very Tribunal whoſe deſtruction they ſo earneſtly covet. "Whatever injuſtice or rigor, ſays the Satyriſt, it practiſes towards others, the Portugueſe Jews, of all human creatures, are ſo far from having cauſe to find fault with it, that, they have ever reaſon to praiſe and bleſs it, nay, to wiſh for its continuance; as nothing but the baſeneſs, which is ſo inſeparable from them, can make them ſo rancorous againſt it. This, adds he, however great a paradox it may ſeem at firſt, will appear, on reflection, as clear as noon-day." ——

The ſubſtance of what he offers, in ſupport of ſo ſtrange an aſſertion, is as follows. The Moors, it ſeems, after their expulſion from Portugal, endeavoured to regain their former footing in that kingdom, by means of the perfidious ſons of the Synagogue, who remained in the country, and ſerved them as ſpies. This being diſcovered, a law was made for baniſhing the whole race, on pain of death, if ever they returned. Now as numbers of them were unwilling to quit their native ſoil, they outwardly conformed to the national religion, tho' ſtill Jews in their hearts; on detecting of which, it was judged neceſſary to proceed to greater ſeverities.

verities. The moſt effectual expedient was the paſſing of an irrevocable ſtatute-law, whereby it is enacted, that every baptized ſubject of Portugal, who apoſtatized to infidelity or Judaiſm, ſhall, on conviction, be burnt alive, for the firſt offence, without any regard to his repentance. We are farther informed, that, whilſt the Lay-Judges took cognizance of ſuch matters, the Law was executed to the letter, and with the utmoſt rigor: whereas, ever ſince the crime of Judaiſm has fallen under the juriſdiction of the Inquiſition, the execution of this Law is ſo greatly mitigated, that every delinquent who acknowleges his guilt, declares repentance, and promiſes amendment, is ſure to be pardoned for the firſt offence, and finally releaſed; and when the relapſes are not accompanied with grievous circumſtances and glaring perfidy, they are often diſmiſſed, after ſome ſlight correction, a ſecond and a third time: To confirm which, the Satyriſt aſſures us, that he himſelf has ſeen more than one perſon at Liſbon, who, having been *notoriouſly* convicted, at three ſeveral Autos, of relapſing into Judaiſm, were at full liberty. To this he adds the following reflection. "So that, whatever the Inquiſition be to others, it is of ſovereign benefit to the Jews, and ought to be received by them as a gracious and merciful interpoſition between them and the extreme rigor of the laws of the land."

Would not any one be apt to think, that this man was ſpeaking to Laplanders, or to ſuch



as had never heard of ſuch a thing as the Holy Office? However, it may be gathered from the very apology he makes for this *gracious* and *merciful* Tribunal, that the civil Laws were not originally intended againſt the Jews, as Jews, but as Traitors and enemies to their country; and certain it is, however rigorouſly they might have been executed, even in caſes of mere Judaiſm, the nation was then rich, flouriſhing, and happy. But how dreadfully is the face of things changed, ſince the Inquiſition has aſſumed to itſelf the power of executing theſe laws, or rather of making new ones of their own, fundamentally oppoſite to thoſe of the kingdom? Is it not to this uſurpation, that Father *Vieira* ſo juſtly aſcribes all the miſeries which Portugal ſtill groans under? What elſe has this Tribunal produced, but ruin and deſolation, by its inhuman treatment of the New Chriſtians; tho' it is not ſo much as pretended now, that any of the preſent race hold a treaſonable correſpondence with the Moors; and ſo many have been proved to have nothing of the Jew in them, but their extraction from Jewiſh Parents? And ſuppoſing ſome of them guilty of prevarications, how can they be ſaid to be *notoriouſly* convicted, whoſe whole proceſs is carried on with ſuch impenetrable ſecrecy?

When the civil Magiſtrate was permitted to take cognizance of theſe matters, the trials were according to the known forms of Law, the Criminal knew who were his accuſers, the witneſſes

neſſes were always confronted, and the whole proceſs publiſhed; ſo that every one could judge of the equity of the ſentence, and was thoroughly ſatisfied, that none but real delinquents were puniſhed. How widely different, as I have more than once remarked, are the proceedings of the Holy Office? Their forms and methods of trial are known to none but themſelves; the priſoner is as great a ſtranger to the particulars of the crime he is charged with, as to the names and quality of his accuſers; nor is any part of the proceſs ever publiſhed, but ſuch only as the Inquiſitors are pleaſed to divulge, in order to give ſome color to the moſt flagrant injuſtices. Indeed their proceſſes are carried on in ſuch a manner, that 'tis impoſſible for the moſt innocent perſon to defend himſelf. How many are there, whoſe innocence has been inconteſtably proved, long after they were conſumed to aſhes?

Will any one believe, that mercy alone induced theſe Eccleſiaſtical Lords to uſurp an authority incompatible with the character of clergymen, and to proceed in a manner ſo prepoſterous, ſo different from the univerſal practice of mankind? How is it poſſible not to ſuſpect the worſt of ſuch dark and myſterious conduct, which all other Courts of Juſtice are ſtrangers to? And, after all, what is the gentle correction of thoſe who are ſo happy as to be diſmiſſed? Confiſcation of goods, and perpetual infamy at leaſt; and this perhaps, as I have already obſerved, after ſome years confinement,

and a falſe confeſſion extorted by racks and tortures.

If what our Apologiſt aſſerts be true, to wit, that he has beheld, during his two years abode at Liſbon, more than one perſon, thrice *notoriouſly* convicted of Judaiſm, at full liberty, he muſt have had better eyes than any other inhabitant of that city. For my own part, I never ſaw, during a much longer reſidence there, nor ever heard of any ſuch thing. The plain truth is, that in caſes of Judaiſm or Hereſy, this Tribunal not only never pardons the third offence, but, as it is ſole Judge of the grievous circumſtances and glaring perfidy above-mentioned, frequently puniſhes with death for the firſt. This, I am credibly informed, was the caſe of the unfortunate Apothecary, and the *lovely young creature*, his daughter. Be it as it may, it will not, I preſume, be controverted, that, had the Prieſt, with his abominable accomplice, been tried by Lay Judges, they would have ſhared the ſame fate with thoſe two unhappy victims; but the former, it ſeems, were *old Chriſtians*, as appears from the printed liſt; which circumſtance is particularly taken notice of, to intimate, no doubt, that the purity of their blood atoned, in good meaſure, for the impurity of their manners: whereas the latter, however blameleſs in other reſpects, were of the odious race of *New Chriſtians*, and conſequently unſound Catholics at beſt; a ſtain, of too black and deep a dye, in the eyes of Portugueſe Inquiſitors, for all

all the moral and chriſtian virtues in the world ever to wipe off.

From hence may we account for the partiality of theſe righteous Miniſters, in treating with ſuch extreme rigor an offence which might always admit of ſome mitigation, and, at the ſame time, treating another ſo gently, which could not poſſibly admit of any. Indeed 'tis the general opinion in Portugal, that ſcarce one in twenty of thoſe who are burnt for Judaiſm, are really guilty of the charge; and let me repeat once more, that even thoſe few that are, being condemned without legal proof, may be always ſaid to ſuffer unjuſtly. Plead no more therefore, thou Man of Buſineſs, in favor of ſo infamous a Tribunal, nor endeavour to perſuade us, that even Portugueſe Jews are not to be treated as human creatures: leave them to their Lay Judges, as formerly; let theſe do their duty, as Heaven has appointed, and then that perſecuted race will find, that the utmoſt ſeverity of Civil Laws, is far leſs dreadful than the tendereſt mercy of Inquiſitors.

Having ſufficiently explained myſelf on this head, I ſhall enter on a more intereſting ſubject, namely, the Parallel drawn between the Engliſh and Portugueſe Nations, which turns out ſo greatly to our diſadvantage, that, were the picture, drawn by the Satyriſt, an exact reſemblance, 'tis enough to make one aſhamed of being called an Engliſhman. But the clearing up of this point muſt be reſerved to a more convenient opportunity. I am, *&c.*



LETTER XV.

SIR,

IN one of my former, I took notice of the treatment Mr. Whitfield has met with from the Satyrical Reviewer, on account of the liberties he has taken with the religious ceremonies and Holy Office of Portugal. A freſh charge is now brought againſt him, for his groſs abuſe of the people of that country, on the ſcore of their Morals. He tells them, it ſeems, in plain terms, "that they notoriouſly want common honeſty in their dealings; that every ſcene of lewdneſs and debauchery is daily repeated in their religious houſes; that their Churches are aſylums for Aſſaſſins; and that their very Prieſts may be bribed for a trifle to rob any man they pleaſe."

Now if you aſk me, what I think of this general character of the Portugueſe, I muſt ingenuouſly own, that I can no more approve it, than that which the Satyriſt himſelf has been pleaſed to draw of his own country. The Portugueſe, without diſpute, have their national virtues as well as vices, like all other people; and as the odious picture here drawn of them, comes from a man who is deſcribed as a common Cheat, or at leaſt, a frantic Enthuſiaſt, would it not have been more for the Satyriſt's own honor, as well as that of the people whoſe defence he undertakes, to have treated ſo worthleſs

leſs an adverſary with ſilence and contempt? Inſtead of this, he paſſes over the particular aggreſſor, and falls foul on the whole Britiſh Nation, who are ſet in ſuch a light, that, were they but the tenth part ſuch monſters of wickedneſs as he has painted them, 'tis aſtoniſhing that Foreigners do not ſhun us like infection, nay, that the earth has not long ſince opened its mouth, and ſwallowed us all up.

You will ſay perhaps, that I ought to have followed the ſame rule I preſcribe to others, by taking no notice of ſuch national reflections. True, Sir; and this I ſhould certainly have done, had the ugly picture of us been only handed about in private; but as it has been hung up to public view, and even tranſmitted over ſea, purely to tickle the vanity of foreigners, they may learn from our remarks on the preſent Parallel, that we are at leaſt as well acquainted with their Morals, as they pretend to be with ours; and that the vile Sycophant, who was hired to make the compariſon of both Nations, ſo extremely to our diſadvantage, has ſhewn how little he underſtood his buſineſs, by ſo poſitively aſſerting, as indubitable facts, what all the world knows to be falſe, and dwelling ſo minutely on certain particulars, which, one would think, were produced to no other end, but to expoſe and burleſque his Employers.

The ſubſtance of the charge brought againſt us, is reduced to three principal heads. The firſt relates to diſhoneſty in our dealings; the ſecond, to lewdneſs and debauchery; the third,

to



to murder and aſſaſſination. The two latter articles ſhall be the ſubject of ſeparate letters, and the former examined in this.

The Indictment is thus opened by the Satyriſt, *p.* 49. "And, after all, what virtue have we to boaſt of, above our neighbours? Is not every branch of Trade now carried on with univerſal fraud? No longer content with impoſing on Foreigners, we play the Cheat upon one another. What do we eat, drink, or wear, but the purchaſe of impoſition? Whether we buy or ſell, is not one ſide, if not both, ſure to be billked in the price, in the weight, quantity and quality, perhaps in the very ſubſtance to boot? Are not Tradeſmen void of conſcience in their bills, and Gentlemen even with them, in never paying them? What frivolous pretences do not Maſters allege, to wrong their Domeſtics, to defraud the Laborer of the ſweat of his brows? How ingenious is the ſervile generation become, to outwit their Superiors? But ſervile did I ſay? Who is not ſervile in this ſenſe? Perquiſite, poundage, vails, fee, gratuity, &c. are ſo many ſynonimoes for univerſal Theft. Do they not ſerve the Domeſtic to betray his Lord, the Lord to ſell his Country? And do they never tempt the Gownſmen to put up the Church to ſale? Are bribery, venality, and ſimony uncommon things? How foul are the fiſts of the Law, of the Sword, of the Faculty? What condition is there, ſo high or ſo low, in which diſhoneſty does not figure? Can we now-a-days diſcern

the

the helpleſs Poor from the mumping Impoſtor? What are the rich to be diſtinguiſhed for, ſo much as by their being ſlaves and dupes to Pimps, and Bawds, and Sharpers? What difference is there between the Noble and Plebeian, but that the latter is ſcarce more bare of title, than clad with fraud and meanneſs? The former oftentimes leſs noted for his equipage than his vices and venality. In ſhort, what ſtation can we name, in which more than one ſort of guilt is not glaringly practiſed, countenanced, and *juſtified?*"

What a pack of Rogues muſt our Neighbours take us for, if they give any credit to this character, which is ſo comprehenſive, that no degree of men is excepted, from the Lord to the Beggar! Yet, notwithſtanding, I believe, it is generally allowed, that, as the bulk even of our common people are not addicted to theft or diſhoneſty, ſo thoſe of Portugal are remarkably infamous on this account; which has given riſe to the well-known ſarcaſm, *Quatro Portuguezes, tres Ladroens* *. Indeed robberies on the Highway are not ſo frequent among them as with us; but as to all other kinds of theft, which require more cunning than courage, they far exceed our adroiteſt ſhoplifters and pickpockets. Many of them are ſuch proficients, that they know how to filch more dexterouſly with their feet, than the pilferers of other nations do with their hands.

* Four Portugueſe, three Thieves.

Of



Of this I have heard not a few ſurpriſing inſtances. Even Sacrilege itſelf is ſo frequent among them, that the very Candleſticks, as I have obſerved in ſeveral churches, are chained faſt to the altars, for fear they ſhould be ſtolen. In a word, as it has been found by long experience, that few of the lower ſort of the Natives are to be truſted, almoſt every Foreigner, reſiding in Portugal, employs no other ſervants but Spaniards of the province of Galicia, who, for the moſt part, are remarkably faithful. But, to dwell no longer on generals, let us examine the particular items of the preſent accuſation.

How unluckily does the Satyriſt begin with our impoſing on Foreigners in matters of commerce! With regard to our Merchants, it is univerſally acknowleged, that none of their profeſſion, in any part of the globe, hold every kind of fraud and double dealing in greater abhorrence, or have ſo generous a way of thinking; and that, as none truſt more to the ſincerity of others, ſo none have ſuffered ſo deeply by it, eſpecially in Portugal. I have often heard the natives of that kingdom confeſſing, that our Manufactures are the beſt and cheapeſt of the kind; but, whatever it be owing to, the officers of their Cuſtom-houſe have done their utmoſt to impede and prejudice the ſale, by not only loading them with higher duties than thoſe of the ſame quality from other countries, but permitting the importation of French Cloths, particularly the finer ſort, with

ſeveral

ſeveral other kinds of woollen goods, to the total excluſion of ours; which ſeems directly contrary to the intent of the Treaty ſubſiſting between the two Crowns; tho' truely there is no people on earth, who have leſs reaſon to complain of our breach of faith than the Portugueſe. As to the honeſt and veracity of our Factories ſettled among them, they are noted even to a Proverb; inſomuch that, *Palavra de hum Inglez*, *i. e.* the word of an Engliſhman, is proverbially uſed for that of an honeſt man. This is allowed to be their general character, with very little exception, both at home and abroad. And as to that of our Tradeſmen, it is, for the moſt part, ſo fair, that a child may as ſafely be ſent to their ſhops, as the moſt ſagacious perſon. Some of the iniquitous arts charged on them, may indeed be practiſed by ſuch as have no regard to their reputation; but does not the fraud, when detected, (and 'tis ſcarce poſſible it ſhould be long concealed) always end in their diſgrace and ruin? Can our Man of Buſineſs, who has reſided ſo long at Liſbon, be ignorant, that the ſame kind of arts are no leſs frequent there, and practiſed with much greater impunity? The impoſitions in expoſing their temporal wares to ſale, are at leaſt as notorious as thoſe of any other place; and as to their ſpiritual merchandize, which is one of the moſt conſiderable branches of their Trade, the legerdemain tricks made uſe of, to enhance the value, or rather to ſet an high price on what is really worth *nothing* at all,

exceed

exceed those of all other nations. This latter kind of Cheats is so rare among us, that our Neighbours seem to have monopolized the Trade.

Are not fraudulent Bankruptcies more frequent, beyond all comparison, in Portugal, than here? Was not the shelter both Merchants and Tradesmen lately found in Monasteries (wherein they dared to brow-beat their Creditors, who were glad to accept of any composition) become so notoriously scandalous, that the King found it necessary to put some stop to so crying an abuse, by a public Decree. Yet still, what numbers of these public Robbers, find harbour and protection within those sacred walls! And what officer of Justice will presume to infringe the Ecclesiastical Immunities, by violating a Sanctuary for them? How many have been legally convicted of secreting their effects? And yet, what single instance can be produced, of any one having been ever brought to the gallows for it, as among us? Have we any such thing as *Moratorias*, or Royal Letters of Licence, by which the King dispenses with the Laws, in manifest prejudice to the Creditors? Do we suffer even Foreign Ministers here, notwithstanding their extensive privileges, to protect Bankrupts, a practice so frequent in Lisbon?

With respect to Portuguese Tradesmen's Bills, it should never be said, that they are more considerable than their bonds: and as to their Honesty, who is there that is totally void of Pecunia,

far

far beyond their income, it is, I believe, generally agreed, that, as none are more apt to contract debts, ſo none take leſs care to diſcharge them; and, which is ſtill worſe, to attempt forcing them to it by law, is ſometimes attended with fatal conſequences, and always ſuch an endleſs piece of work, that 'tis beſt to ſet down with the firſt loſs. Among the various ſpecies of baſeneſs and diſhoneſty charged on our *Nobleſſe*, was there ever a Britiſh Miniſter at a Foreign Court, who, having made a punctual bargain with an honeſt Tradeſman, and received the thing agreed for, has, in virtue of his public character, refuſed paying more than half the ſtipulated ſum, and been ſo mean as to tell the poor man for his comfort, that, if he would not accept this, he ſhould have nothing, and might ſeek his remedy? I need not deſcend to particulars, as the Satyriſt can be no ſtranger to the ſtory hinted at.

Whatever pretences ſome Maſters here may allege, for defrauding their domeſtics, or the laborer of his hire, nothing is held more infamous among us, nor is there any thing which the Laws have more carefully provided againſt. The truth is, no Servants in the world receive higher wages, nor are better paid. Britiſh ſervants, as every one knows, have the ſame ſenſe of liberty and property with their Maſters, and are ſo far from being a ſervile, cringing race, as thoſe of Portugal undoubtedly are, that the very Groom would dare to diſobey any unlawful command of his Lord, and to tell him to his

his face, that he was a free-born Engliſhman. Were a Portugueſe Domeſtic to take the ſame liberty with one of the leaſt diſtinction, he would not only run a riſk of loſing his wages, but being thrown out of a window. This ſenſe of liberty, which univerſally prevails among our loweſt rank of people, too often degenerates, it cannot be denied, into licentiouſneſs, which is allowed to be an evil; yet ſtill it ſprings from a glorious cauſe, and the remedy would be worſe than the diſeaſe. As to our Mechanics and Laborers, the pooreſt among them can ſummon the beſt Gentleman in England to a Court of Conſcience, and there compel him, in the moſt ſummary manner, to pay any juſt debt, not exceeding forty ſhillings.

If the fiſts of the Law are ſo mighty clean in Portugal, how much are the people to blame, in making ſuch general outcries as they do, that nothing can be fouler? But ſorry I am to ſay, that their complaints on this head are too well grounded. Nothing on earth can exceed the rapaciouſneſs of all the Officers of their Civil Courts, except that of the Eccleſiaſtical, eſpecially the *Patriarchal* *, where ſuch ſwarms of licenſed Blood-ſuckers fatten and riot on the

* A new Court erected in Liſbon ſince the Pope exalted the Archbiſhop of that city into a Patriarch: which title, with the privilege granted by his Holineſs to the Canons of the chapel royal, of wearing the robes of Biſhops and Cardinals, coſt King John V. more than ten millions of cruzadoes.

ſpoil

ſpoil of thouſands. The names of Scrivener, (which anſwers to that of Attorney with us) and Thief, are ſynonimous terms in Portugal; nor is it eaſy to enumerate the various titles and pretences, under which thoſe Harpies endeavour to cloak their robberies. This I can aver from my own experience, that a Suit, which would have been decided among us at one hearing, is, by their management, frequently protracted to five or ſix years, and then left ſo perplexed and intricate, from the volumnious pleadings and variety of contradictory authorities produced on both ſides, (all which are committed to writing, and not ſeldom ſwoln up to ſo enormous a bulk, as to become a load for a porter) that the wiſeſt and honeſteſt of their Judges are embaraſſed how to determine the merits of the cauſe.

Even the Magiſtrates of their ſupreme Courts are not the moſt clean-fiſted people in the world, if any credit may be given to the natives, who ſcruple not to charge them with ſelling of Juſtice. If our Satyriſt ever had the curioſity to go to the high Court of Judicature at Liſbon, he muſt have obſerved a very ſtriking Picture *

* It was the repreſentation of one of their *Deſembargadores*, or ſupreme Judges, hanging from a Gallows in his robes. This wicked Judge had long ſcreened a Murderer from juſtice, and, after having fleeced the mother of the criminal of all ſhe was worth in the world, when he found nothing more was to be got, condemned her ſon to death. The poor woman complaining of this cruel uſage to the King, the Judge was puniſhed as he deſerved, and this portrait ſet up as a warning to others.



in the great hall, which had, it ſeems, given ſuch offence to thoſe upright Judges, that they cauſed a curtain to be drawn before it; but the Duke *de Lafoens*, their Preſident, ſoon found it neceſſary to expoſe it again to public view; and, I believe, it will be no exaggeration to add, that, were every incident of the ſame nature, which gave occaſion to the ſetting up this picture, to be repreſented in the ſame manner, that Hall, tho' pretty large, would not have contained the portraits.

Indeed the wretched ſalaries given to the Judges of their Supreme Courts, (which, not long ago, ſcarce exceeded 150 *l. per annum)* being inſufficient to maintain the dignity of their offices, and theſe, moreover, being only held during the King's good pleaſure; all this, I ſay, has been pleaded as a ſort of excuſe for their indirect practices. Can any of our Judges be charged with taking of bribes, or perverting the laws in favor of the Great? Has not the wiſdom of our Legiſlature provided, that they ſhall not be expoſed to ſuch temptations, by granting them noble appointments, and fixing them in a ſtate of independence? We look on the perſons of our Princes to be at leaſt as ſacred, as they do on theirs in Portugal; but there is ſomething we hold ſtill more ſacred, that is, the maintenance of our Liberties, and preſervation of the Conſtitution. We have been taught, and may our poſterity ever be ſo, that, to diſobey a royal command, when unjuſt or illegal, is the higheſt inſtance of our Loyalty,

and

and that, to comply with it, would be no leſs than Treaſon againſt the State, as well as a mark of diſaffection to the Sovereign himſelf, whom our laws ſuppoſe incapable of doing wrong. Such notions, I own, would ſeem a paradox in Portugal, where every thing depends on the arbitrary will of their Monarch. They have indeed a body of excellent Laws; but of what ſignification are they to the people, when thoſe, who are to put them in execution, declare, that the King may diſpenſe, as he frequently does, with every one of them?

As to the fiſts of our Clergy, whether clean or dirty, I ſhall leave them to defend themſelves: when both parties are brought to a fair trial, perhaps they may be found not much inferior, either in virtue or learning, to ſuch a formidable hoſt, as the Eccleſiaſtics of Portugal.

Tho' our Military Gentlemen are likewiſe reflected on, I am willing to believe, that few of the officers are included among the dirty-fiſted, and ſhall therefore confine myſelf to our common Soldiers, who would take it as an high diſparagement to be put on a level with thoſe of Portugal, in point either of honeſty, courage, or pay. With regard to the latter article, it amounts to no more than about three half-pence a-day, with an ammunition-loaf; which ſcanty allowance reduces numbers of them to the neceſſity of begging or ſtealing; and yet, notwithſtanding their extreme poverty, nothing can exceed the pride and inſolence



wherewith it is attended. When only a party of twenty or thirty march along the ſtreets, to relieve the ordinary guard, every one that paſſes by, muſt take off his hat, or will otherwiſe run a riſk of being affronted, and perhaps receiving a blow with the but-end of a muſquet. I have ſeen ſome glaring inſtances of this kind, and was once ill treated myſelf, for not paying due reverence to theſe haughty Sons of Mars.

With regard to our Gentlemen of the Faculty, it muſt be acknowleged, that they exceed the Medical Tribe of Liſbon, as much in their Fees, as they do in their Abilities, which may be juſtified from the length and great expence of their education; for, I aſſure you, 'tis not quite ſo eaſy a thing to commence Doctor at our Univerſities as at *Coimbra*; but why the Satyriſt ſhould call the cleanneſs of their fiſts in queſtion, more than that of his own *Doctores Sangrados*, who are the moſt ignorant and preſumptuous of their profeſſion, is paſt my comprehenſion.

I agree with the Satyriſt, that 'tis hard to diſcern, in this great City, the helpleſs Poor from the mumping Impoſtor; which indeed is far from the caſe of Liſbon, where 'tis the eaſieſt thing in the world to diſtinguiſh them; for, as no legal proviſion is made for the former, ſo no chaſtiſement is appointed for the latter; which renders diſguiſe wholly unneceſſary. Now ſuppoſing our Impoſtors, who appear at leaſt like real objects, more numerous than they are, what compariſon

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is there between them, and thoſe notorious Cheats of Liſbon, whoſe profeſſion is as well known as their perſons, and not only tolerated, but openly countenanced, and encouraged by the plentiful contributions they receive every where? Indeed it is morally impoſſible, conſidering how defective their Laws are, with reſpect to Vagabonds, that one half at leaſt of the lower claſs ſhould not prove thieves or beggars. You may ſee hundreds of them together, moſt of them capable of ſome uſeful employment, marching through the ſtreets from door to door, or cramming the fragments daily diſtributed at the gates of Monaſteries; after which, wrapped up in their ragged cloaks, they ſit baſking in the ſun or ſhade, according to the ſeaſon, telling their beads, and taking their pinch of ſnuff, and then adjourning, for the remainder of the afternoon, to their wonted Rendezvous, to regale themſelves with the money they had collected.

I muſt do the Portugueſe the juſtice to own, that they are remarkably compaſſionate, and even courteous to common Beggars; inſomuch that you will ſcarce ever hear an harſh anſwer from their mouths, tho' ever ſo much importuned. This is one of their National Virtues, and I commend them for it, as it ſprings from a principle of humanity. But I hope they will not take it amiſs to be reminded, that ſuch Charity is only an encouragement to idleneſs, and, were it tempered with a little prudence, would be more beneficial to the Beggars themſelves,



ſelves, as well as to the Public. And tho', I am afraid, it may give ſome offence, yet I cannot forbear adding, that it would be of more real ſervice to Religion, and a much nobler inſtance of benevolence to their fellow-creatures, were they to employ ſome ſmall part of the large ſums they conſume in dreſſing up and carrying about a parcel of ſenſeleſs Images, in cloathing the backs of theſe tattered Vagrants, and ſetting them at work.

I might, without impropriety, ſay ſomething here, as it ſo naturally falls under the preſent ſubject, of the prodigious ſwarms of Mendicant Fryars, a pack of the lazieſt Drones, and moſt impudent of the whole Fraternity of mumping Impoſtors, who, as they ſubſiſt on the ſweat and labor of others, and cheat in a double capacity, may be juſtly deemed a greater nuiſance to ſociety than thoſe above taken notice of. But, I think, I have already ſaid enough of this ſort of Gentry.

I could enter on a very circumſtantial detail of facts, relating to the charge brought againſt our Nobility, to wit, that they are chiefly diſtinguiſhed from the vulgar by their vices, and by nothing ſo much as being ſlaves to pimps, bawds, and ſharpers. But as this would lead me to ſome very diſagreeable anecdotes, let it ſuffice juſt to intimate, that, however infamous ſuch appellations may be deemed in Portugal, the offices themſelves are held in a far more amiable light than in England; and that we never heard of any complaints among

us,

us, of our Sovereign's treating the ancient Nobility with contempt, of driving them from his preſence, and admitting none to his royal confidence but ſuch kind of vermin. Let me farther obſerve on this head, that, tho' the Satyriſt can find no difference, except mere title and equipage, between our men of rank and Plebeians, yet the French, our moſt inveterate enemies, have found a very conſiderable one; comparing the former to fine flour, and the latter to coarſe bran *, ingenuouſly acknowledging, that none are more jealous of the glory of their country, nor endowed with nobler qualities. And, I believe, it may be added, without an hyperbole, that there are many thouſands even of our populace, who have the ſame ſenſe of national glory, the ſame regard to public as well as private virtue, with thoſe of the moſt exalted ſtations.

I make no doubt, but the Portugueſe have an affection for their *dulce natale ſolum*, like other people: but to compare their *Patriotiſm* (which conſiſts in nothing elſe but crying up themſelves, as the wiſeſt, braveſt, and moſt reſpectable people on earth) with that of Britain, would be only expoſing myſelf to ridicule. They have not ſo much as a word in

* Moreri, in ſpeaking of the manners of the Engliſh, has theſe words: " *Les Seigneurs & la veritable Nobleſſe y a eté comparée à la plus fine fleur de farine, & la peuple au Son le plus groſſier. Les primiers ſont honnetes, genereux, obligeants, liberaux, civils envers les etrangers, & jelous de la gloire de leur Patrie.*



their language, that I know of, to expreſs the thing; nay, I do not believe, they have the idea of it, as underſtood by us, or any other people, who have not loſt all ſenſe of Liberty. Blind paſſive obedience is become ſo habitual to them, that, if they attempt any thing againſt their Sovereign, as in the late conſpiracy, 'tis not to redreſs the grievances of their country, but to revenge their own private injuries.

The character given of the Portugueſe Nation, by one of their beſt Hiſtorians *, is that of *Univerſal Pride*. The King, ſays he, claims the adoration due to a God: the Nobility claim the ſame awful reſpect and homage as their Prince; the Gentry, the ſame as the Nobility; and the Populace, the ſame as the Gentry. This claim to external reverence is ſo rooted in the whole nation, that a failure in the ſlighteſt punctilio has often coſt a man his life. Almoſt every one, who makes any figure, and many, who make none at all, oblige their domeſtics to treat them with *Senhoria*, or Lordſhip, and receive the ſame title, with great complacency, from others. I have often ſeen their petty *Fidalgos*, and not ſeldom an ordinary Shopkeeper's Lady, receiving a meſſage, or glaſs of water, on the knee. Every Barber expects to be treated with at leaſt as much ceremony as one of the Faculty among us; and even a Porter or Cobler cannot be decently accoſted, without *Voſſa Mercé*, or Your Worſhip. I remember, a Fellow once

* Manoel de Faria e Souſa.

came

came to ſhave me, with a Spada of a moſt enormous length at his ſide: he had ſcarce begun the operation, when I chanced, through inadvertency, to omit this laſt appellation, in ſpeaking to him; upon which, he laid down his razor, and ſternly aſked me, whether I was talking to an horſe. I made the beſt apology I could, and grew more cautious for the future, eſpecially on ſuch occaſions, for fear of my throat. In ſhort, the cuſtom of giving high titles to people of the loweſt rank, had ſo univerſally prevailed, to the confounding of all diſtinction, that the King publiſhed an edict againſt it, tho' to very little purpoſe. Now in all theſe inſtances, tho' you may eaſily diſcover a conſummate ſhare of vanity and ſelf-conceit, can you perceive the fainteſt trace of Patriotiſm or Liberty? No, ſir; the very ſound of ſuch words implies the ſame thing in Portugal, as Treaſon with us. The Courtiers, ſlaves to their Sovereign, and Tyrants to all beneath them, implicitly obey his will, in order to gratify their own. There is no neceſſity of tempting them with bribes: they are readier to fly, at the royal nod, without theſe inducements, than the moſt venal among us are, with them.

Is there a ſingle Nobleman of that kingdom, (I might add the whole body of Nobility united together) who would dare to remonſtrate, that ſuch a mandate was contrary to law, that ſuch a tax was unneceſſary and burdenſome, or to intimate, that their King was ill adviſed, in purſuing ſuch a meaſure? No leſs than thirty were



were baniſhed, in the preceding reign, and not a few in the preſent, long before the earthquake, for preſuming to open their lips on theſe ſubjects.

Nothing of importance was formerly tranſacted in Portugal, without conſulting the *Cortez*, or general aſſembly, conſiſting of the three Eſtates, not much unlike our high Court of Parliament, and inveſted with little leſs juriſdiction. Would even ſuch an auguſt aſſembly as this, now dare to interpoſe its authority, in oppoſition to that of the King? Alas! the Court itſelf no longer exiſts: the very name is almoſt forgotten. Their ancient Parliamentary Government, like that of France, is now changed into a military one, with this difference, that the latter ſtill retains the ſhadow of a Parliament, whoſe Councellors are ſometimes ſuffered to meet in their ſcarlet robes, to verify the royal edicts: whereas the former has not ſo much as the empty phantom left of the liberty it once enjoyed.

There is a late inſtance of an humble Remonſtrance preſented by the moſt reſpectable Merchants of Liſbon, relating to certain grievances which greatly affected their commerce. What was the reſult? Every one of the Petitioners were ſeized on, dragged out of their houſes, and thrown into ſecret dungeons, where, in all probability, they would ſtill have remained, had not the earthquake procured them their Liberty. I am informed, that a proceſs had been commenced againſt them, for

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no leſs a crime than High Treaſon, as their Remonſtrance, it ſeems, had been drawn up in too ſtrong terms. What a bleſſed ſtate muſt that People be in, with an Arbitrary Monarch on the one hand, and an Inquiſition on the other!

In fine, the doctrine of paſſive obedience has there taken ſuch deep root, among all ranks and degrees of men, that, when the King, for form's ſake, ſends to conſult any particular Officer or Judge, or the Offices and Courts of Juſtice themſelves in a body, with regard to the equity or legality of a thing, tho' they do indeed generally intimate what the Law declares in ſuch caſes, yet they never fail adding at the cloſe, *Voſſa Mageſtade farà o que for ſervido*, that is, Your Majeſty may act agreeable to your own will and pleaſure. He muſt be very little acquainted with Portugal, who knows not, that this is the invariable ſtyle, not only of every individual in that kingdom, but of all their Courts of Judicature, and every Office, from the higheſt to the loweſt.

Is this the language, I will not ſay, of a Britiſh Parliament, or of a Britiſh Judge, but even of a Britiſh Freeholder, of forty ſhillings a year? Tho' bribery and corruption, it muſt be confeſſed, have too often ſpread their baleful influence among us, yet ſtill, Servility is ſo far from being the characteriſtic of our Nobility and Gentry, that the meaneſt of the Populace would diſdain the imputation. Indeed there is not a ſingle perſon ſo low among us, who may

may not claim the privilege of being tried by his Peers, in an open Court, and, even tho' guilty of Treaſon, is under no apprehenſion of being forced, by ſecret racks and torture, to accuſe himſelf, as many have been in Portugal, of crimes they never committed * ; in which reſpect, the meaneſt Briton is a man of much greater importance than the firſt Duke of that Kingdom.

Having ſufficiently explained myſelf on the firſt article, I ſhall proceed, in my next, to the ſecond, and am, *&c.*

LETTER XVI.

SIR,

THE ſecond article of the charge, relates to lewdneſs and debauchery. The Satyriſt begins with the character of London, which is ſo drawn as to include that of the whole Nation. " Is there a city, *ſays he*, in the known world, where immoralities are equally ſuffered with impunity to ſtalk in public, to reign without controul, to ſtare and

* The injuſtice of forcing confeſſions by torture, became ſo glaring, that the cuſtom was aboliſhed, for a long while, in all the ſecular Courts, and confined only to the Inquiſition. There is a ſtriking inſtance of a man, who accuſed himſelf, on the rack, of a crime, whereof the honeſt Judge, who tried this cruel experiment, purely to convince the King of its iniquity, knew him to be perfectly innocent.

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brow-beat innocence and modeſty both out of countenance and out of date? Have we a ſtreet in this virtuous Metropolis without a Brothel? Have we ſcarce a houſe without a frequenter of them? Have we not public, known, and tolerated (would it were no ſlander to ſay, *countenanced)* Procureſſes, ſo loſt to ſhame, ſo *magiſterially* ſafe from laws and fears, ſo lackered with iniquity, as to dare to write laſcivious ſummonſes to every new-arrived Foreigner, to make a tender of the foul commerce of their Seraglio, and that with date, addreſs, and name at length? Don't we abound with theſe and other ſuch-like wretches, of no other uſe to the Commonwealth, than that of making us appear to all our neighbours, a Nation of mere Profligates? And are they not *publicly encouraged?* What are ſome of our private aſſemblies but lures to intrigues? What our public ſpectacles but ſchools of wickedneſs and obſcenity, where even the once timid, baſhful, guiltleſs ſex are initiated into the art of beholding the lewdeſt ſcenes unſtartled; nay, to ſtare out the once more daring ſex to diſcountenance? Have not our Theatrical Performers of laconic lewdneſs learnt by experience, that the more *ſans façon* the ſmutty lecture is, the thicker is the throng of female ſcholars? Are our very places of divine worſhip unpolluted with oglings, aſſignations, and overtures to private impieties? Superfluous induſtry to ſwell iniquity! What need of privacy or caution, where ſuch indecencies, debaucheries, and fitt-

theries



theries are daily ſeen, and heard, and practiſed in the public ſtreets? Whatever virtuous education a watchful parent gives his child, can the babe ſet a foot without the door, or expoſe its yet untainted ears at a window, without immediate danger to its innocence? How ſhall we amend the growing generation, when eternally beſet with all that can corrupt the mind, from the vaſt inundation of immorality the Preſs is daily puking forth? Can we now-a-days with ſafety truſt a youth with the lecture of a common News-paper? What are the Compilers of ſome of them, but panders to Debauchees and Procureſſes? One wants a miſtreſs, tips the Journaliſt two ſhillings with an advertiſement, and the mercenary Go-between is not aſhamed to appear a Pimp in print, and barter ſouls for leſs than hangman's profit. Another ſtands in need of a Gallant, and, for that ſame ſum, is at liberty to walk a Gazette, more cheaply perhaps than ſhe could walk the Strand. One Quack, perſuaded that you are too high bred to ſtart at vice, for fear of God and Devil, apprehends, nevertheleſs, you may ſtill retain ſome awe of man, and ſome regard for ſelf, and therefore, to rid you of theſe reſtraints, he fees the *commode* of a Journaliſt, and, by his means, emboldens you in vice, by telling you, that you need not fear a Pox or ſo, for he can cure you preſently and privately, with little coſt, and without any trouble. Nay, another, more heaven-and-earth-defying, tells you, that, if you are but courageous enough to brave damnation,

damnation, he'll ſell you a Noſtrum, whereby you may boldly bid defiance to the peſtilent judgment, with which Heaven ſcourges impudicity, to deter men from it.—Such are a part, and but a part, of the public virtues, which can entitle us to reproach our Portugueſe Allies with immorality; *virtues indeed, ſo little known in Portugal, that there is not a mortal in that kingdom, who has not been at London, who would believe it poſſible, that ſuch could be the reigning morals of ſo civilized a city.*" ——

Who would ever have expected ſuch a lecture on the crying ſin of lewdneſs from the Reverend Father *Bl—the*, whoſe indulgencies to the calls of the fleſh are as little a ſecret as his vows of perpetual Celibacy? In this, not unlike the famous Mother *Needham*, who had generally ſome pious ejaculation in her mouth, and always a *Bible* or *Whole Duty of Man* laying in her window. I could give you a detail of ſome of the chaſte amours of this zealous Miſſionary; but as it would lead me too far out of my way, to dwell on his private character, I ſhall only take notice of that he has given of the inhabitants of London, as ſet in oppoſition to thoſe of Liſbon; juſt obſerving, *en paſſant*, that the compliment he pays to the former city, by calling it a civilized place, immediately after charging it with ſuch univerſal depravity of manners, as the moſt barbarous people would bluſh at, appears ſomewhat unnatural.

It



It ſhould ſeem, from the preceding deſcription of us, that the Devil himſelf could not be drawn in fouler colors; and yet this, we are told, is but a part of our national character. Well may Foreigners, were they to form an idea of us, from ſo hideous a picture, (as it was undoubtedly intended they ſhould) look on us with horror, as a race of Profligates, given up to a reprobate ſenſe, and abſolutely devoted to deſtruction. For what milder doom can befal any people, among whom ſuch exceſſive enormities are not only ſuffered with impunity, but openly countenanced and juſtified? What! not ſo much as a ſingle ſtreet, without a known Brothel, where all kinds of lewdneſs are glaringly practiſed! Scarce a ſingle houſe without a frequenter of them! Yes, ſays this pattern of unſullied purity, whoſe righteous ſoul, like that of another *Lot*, is daily grieved at the abominations of thoſe he dwells among; the inhabitants of London are ſo abandoned to lewdneſs, that thoſe of Liſbon, compared to ſuch monſters, may paſs for Angels incarnate: They ſcorn to put on ſo much as an outward ſhew of modeſty, and glory in nothing but their ſhame. In a word, *they are altogether become abominable; there is not one that doth Good, no, not one.*

London, it muſt be owned, like other great cities, too much abounds with vice of every kind, for which we are indebted, in great meaſure, to the wicked artifices of Popiſh Prieſts, who do their utmoſt to perplex the people's

minds with falſe notions of Religion, and thereby corrupt their principles and debauch their morals; yet ſtill, notwithſtanding its degeneracy, there are perhaps more inſtances of ſolid piety and every truly chriſtian virtue, to be found in it, than in all the Popiſh Cities of Europe put together. What place can be named, where the laws, the cuſtoms, the public inſtitutions *, and natural bias of the people, ſhew vice leſs countenance? To give London therefore ſo vile a character, and this in contraſt to ſuch a City as Liſbon, which was never reputed over delicate in point of chaſtity, would be utterly unaccountable, were we not acquainted with the Satyriſt's motive, and to what end it was drawn.

With regard to *Procureſſes*, is there a City on earth, where both the name and office are more generally deteſted than in this Metropolis? And even ſuppoſing ſome of theſe infernal Hags ſhould be connived at by an inferior Ma-

* To ſay nothing of the Societies for reformation of manners, eſtabliſhed in ſeveral parts of this Capital, and the many proſecutions carried on, at the expence of private perſons, to check lewdneſs and immorality, I ſhall juſt mention the two late pious and charitable inſtitutions, one of which is calculated to bring back ſuch as have gone aſtray, into the paths of virtue, the other to prevent the ruin of thoſe who have not yet been corrupted with vice. I mean the *Magdalen Hoſpital* for penitent Proſtitutes, and the *Aſylum* for deſerted Girls. Theſe ſingle inſtances reflect as much honor on the city, by whoſe benevolence they are ſupported, as on the worthy Gentlemen who laid the plan, and ſufficiently confute the calumnies of this impudent Hireling.



giſtrate, as wicked as themſelves, would this have any influence on a Grand Jury, when informed of ſuch a nuiſance, as it always is, when diſcovered by the neighbourhood, or ſcreen them from the rigor of the Laws? If to be impriſoned, fined, whipt at the cart's tail, and expoſed in the Pillory to the indignation of the populace, are marks of public favor and countenance, which they never fail meeting with here, when legally convicted, it muſt be owned, they do not meet with ſuch kind of favor and countenance in Liſbon.

I make no doubt but our pious Miſſionary, notwithſtanding he has ſomewhat exaggerated, yet, conſidering the many circuits he has made round this wicked Metropolis, may be pretty well acquainted with the number of its Brothels, ſome of which, if fame ſpeaks truth, he has paid frequent viſits to, for a very different purpoſe than that of converting ſouls; unleſs perhaps, (which is no uncommon thing in men of his cloth) he carried on the work both of fleſh and ſpirit at once. For my own part, tho' I cannot pretend to aſcertain the number of Liſbon-Brothels, and much leſs to affirm, that there is a known and public one in every ſtreet, the Satyriſt himſelf, with all his power of Fryar's Face, will ſcarce have the confidence to deny, that there are a few of theſe chaſte Seminaries to be found in it. The truth is, Procureſſes make as reſpectable a figure, and you may there find at leaſt as good ſtore of them, as in any other city in the world, and ſuch indeed

deed as are not eaſily to be met with any where elſe, except at Venice; I mean thoſe good women, who make a trade of letting out their own Daughters; in which charitable Commerce, Natives as well as Foreigners experience, that, as no caution or ſecrecy is uſed on the one ſide, ſo none is required on the other.

I might inſtance in this place, without much digreſſing from the ſubject, the Licenſed Proſtitutes of Rome, who pay no inconſiderable tax to his Holineſs; but at preſent ſhall confine myſelf to thoſe of Liſbon. Let me aſk this ſtern Cenſor, whether we have any ſtreet in London, like the *Rua Suja* * of Liſbon, ſo denominated, not ſo much from the heaps of filth wherewith it is always overſpread, as from the ſhameleſs creatures dwelling in it, who are wont to plant themſelves at their doors and windows, not only making the lewdeſt ſigns and geſtures, (one of which is that of lolling out the tongue) but inviting in every paſſenger, in the broadeſt terms, and this even at noon-day. I muſt, however, do this reputable ſtreet the juſtice to own, that I do not believe, there is a ſingle Procureſs in it. But why? becauſe its inmates, like thoſe of many other ſtreets in that chaſte City, know well enough how to be their own Procureſſes. Certainly no Females in the world come quicker to the point than thoſe of Liſbon: I ſpeak here not only of the common Proſtitutes; but of ſuch alſo as cannot

* The dirty Street.

expoſe themſelves ſo publicly; for tho' theſe have not the ſame opportunity with our Ladies of pleaſure, of conveying their amorous inclinations by the vehicle of a News-paper, yet, for writing laſcivious Billets-doux, and ſending intimations of their readineſs to grant the *dernier faveur*, they are not to be parallelled by any upon earth.

To convince you that thoſe, who carry on an open commerce of lewdneſs, have no reaſon to complain of being ill-treated, or even diſcountenanced, it will be ſufficient juſt to mention, that, when an officer goes to make a ſearch in any of their houſes, which ſometimes happens, in caſe of noiſe or riot, he lays hold on none but the Gallants; for, as to the Temptreſſes, inſtead of meeting with any affront, they are treated very courteouſly, carrying on a trade they are known to make a profeſſion of, without the leaſt reſerve or fear of juſtice. How frequent was it to ſee them expoſing their perſons, as it were, to public ſale, in the *Rua Nova*, where foreign Merchants held their aſſemblies? Was any thing of this kind ever ſeen on the Royal Exchange? Our moſt abandoned Street-walkers never make their appearance, but in the obſcurity of the night.

If ſome of our private aſſemblies are lures to intrigues, is not their very privacy a mark of ſome ſhame at leaſt, and a plain proof that the intrigues there carried on, are not openly countenanced? As to the private aſſemblies of Liſbon, the name they generally went by, is ſo harſh-

harſh-ſounding, that decency forbids me to mention it; nay, the very poſtures there commonly uſed in their dancing, are, as I am informed, too obſcene to be expreſſed. As to their public Spectacles, I knew of none, whilſt I reſided in that city, but their Bull-feaſts, a moſt inhuman diverſion, and ſuch as turned Religion into a Puppet-ſhew *. Of theſe latter, I was preſent at one, which made up great part of the ſolemnity of *Good Friday*. Among other edifying ſcenes, ſuitable to the occaſion, there was, I remember, a Cobler's boy repreſenting Mary Magdalen; he was well patched and painted, with a kind of lappet head-dreſs on, and a ſwinging hoop-peticoat, and gravely marched behind our bleſſed Lady, who made a much leſs gaudy appearance. The people ſeemed moſt wonderfully delighted with the whole proceſſion; yet, amidſt all their devotion, committed greater indecencies than were ever ſeen at our Bear-Gardens.

With regard to our Theatrical Entertainments, which ſeem to be chiefly reflected on, I ſhall ſay no more in their vindication, than that they afford a rational and manly pleaſure, and are, for the moſt part, ſuch as the ſevereſt virtue can take no offence at; which is more than can be ſaid of the beſt of their proceſſions, and ſuch-like entertainments in Liſbon, which

* A fine Opera-houſe had been erected, a little before the earthquake; but part of this being thrown down, the remainder is now converted to a common Jail.



are not only childiſh and ridiculous, but an affront to Religion, and have an evident tendency to corrupt the people's morals. Let me farther add, that, if the Britiſh Ladies aſſiſt at ſuch ſpectacles, and are indulged in greater liberties than thoſe of Portugal, this is the very reaſon why they are more virtuous; for, as to the character given of them by ſuch an impudent Hireling as Father Bl—the, who ſeems to have had no intercourſe but with the outcaſts and refuſe of the ſex, it would be doing them the higheſt indignity, to offer to refute it. We leave them to be guardians of their own honor, as every woman muſt and ought to be; and that innocence, which the others perhaps owe to the reſtraint of ſpies, locks, bars, and bolts, the natives of this land of liberty owe to a juſt ſenſe of their duty.

If our Theatres, or whatſoever place of public or private reſort hinted at, are nothing but ſchools of lewdneſs, what name ſhall we give to thoſe Seminaries of pious education, whereof the Jeſuits had the ſole direction, till the late royal edict, wherein, among other virtuous maxims, under the ſpecious title of *Moral Divinity*, the Youth of Portugal were daily inſtructed in the Theory at leaſt, if not the practice, of the vileſt impurities! Thoſe *laconic Profeſſors* of Lewdneſs explained things indeed *ſans façon*, and the leſſons they taught on ſuch ſubjects, at the mention of which our very Libertines would bluſh, muſt, no doubt, wonderfully conduce to inſpire their Pupils with the love

love of chaſtity, eſpecially in a country, where the warmth of the climate conſpires with that of the conſtitution, to put the paſſions in a perpetual ferment.

I ſhall mention but one of their maxims on this head; and even this I muſt beg to be excuſed from defiling our language with the tranſlation of *. You will find, on inſpecting the quotation ſubjoined, that the expedient propoſed by theſe Moral Divines, the moſt learned and reſpectable of their Order, for getting rid of carnal temptations, is of a very different Nature from that adviſed by the Titular Biſhop; and indeed, it is too ſad a truth, that the unnatural practice here recommended, is not looked upon with horror by the people of that country, nor accounted any thing ſtrange in the Monaſteries of either ſex, particularly in thoſe of the Monks and Fryars, where it is frequently attended with ſuch ſhameleſs circumſtances, as add double guilt to that abominable ſin, for which the Lord ſlew *Onan* †.

In ſhort, the ſtories which this vile practice has given riſe to, are made no ſecret of by the Natives, numbers of whom make little ſcruple of thus indulging their paſſions, and are furniſhed by the Jeſuits with arguments enough to quiet their conſciences, provided the ſingle cir-

* Si quis deſiderat Pollutionem, ob bonum finem, ſcilicet, ſanitatem, vel ad levandas carnis tentationes, non eſt peccatum. Tolet. Lib. 5. c. 3. n. 4. Idem docent Sa, Eſcobar, Sanchez, Vaſquez, Leſſius, &c.

† Geneſis chap. 38. v. 9.



cumſtance be wanting, wherein, according to theſe Caſuiſtical Doctors, conſiſts the chief malignity of that horrid ſin which brought down fire from Heaven. But to dwell no longer on ſo loathſome a ſubject, I ſhall conclude with one ſhort remark, which every ſtranger, I believe, who has reſided any time in Liſbon, will confirm, to wit, that a Portugueſe Lad, whether it be owing to his manner of education, to evil example, or his natural diſpoſition, is, generally ſpeaking, riper in vice at ten years old, than moſt Engliſh Lads at twenty.

Immodeſty, we are told, reigns among us with ſuch unbridled ſway, that even our public places of worſhip are not wholly unpolluted. Whether this charge has any foundation, can be known to none but the all-ſearching eye of Heaven; for, as to external indecency, 'tis ſo unuſual in ſuch places, that even a viſible levity or inattention in any perſon, almoſt always gives offence to the reſt of the congregation. In our churches there appears at leaſt a grave and ſerious deportment. I heartily wiſh, I could ſay the ſame of thoſe in Portugal, wherein nothing is ſo frequent, as to converſe, even whilſt on their knees, at the celebration of Maſs, not only about News and their ordinary buſineſs, but to lay the plan of lewd intrigues, and making aſſignations. All the world knows, that a Portugueſe, furniſhed with a long ſtring of Beads, can ſay his prayers, and ſtrike a bargain at the ſame time. This holy implement,

or

or artificial help to devotion, is part of their dreſs, and, whatever affair they are engaged in, whether ſacred or profane, you ſhall ſeldom ſee them without it, either at home or abroad. Cuſtom has made it ſo neceſſary, and the uſe of it is carried ſo far, that, I ſolemnly aſſure you, on the credit of ſeveral Gentlemen of known veracity, that 'tis no uncommon thing for the Proſtitutes of Liſbon to be repeating *Ave Marias* and *Pater Noſters* on it, at the very inſtant they are *in ipſo facto* with their Gallants *. This I can aver on my own knowlege, that I never ſaw one of theſe *Filles de joie* in the ſtreet, or at a window, without her ſtring of Beads and Crucifix, whereon ſhe was mumbling her prayers. Our London Street-walkers, to their ſhame be it ſpoken, are not quite ſo religious. Thoughtleſs ſtupid creatures! ſo totally immerſed in lewdneſs, as not to know how to join the work of God and the Devil together! To ſay all in one word, as it muſt be acknowleged, that there are no places of worſhip in the habitable globe, where the Almighty is treated with ſo much outward pomp and cere-

* Thoſe, who have been any time in Liſbon, muſt have heard the ſtory of an Engliſh young Man, who, having been allured into the houſe of one of theſe religious Proſtitutes, and obſerving her ſo extremely devout, amidſt her impudent words and geſtures, conceived ſuch indignation at it, that he gave her a box on the ear, and immediately left the place, aſking her, as he went out, how ſhe dared to talk ſo much of God, when ſhe was going about the work of the Devil.

mony,



mony, ſo there are none, where he is treated with ſo little reverence, as in Portugal. Indeed I have always obſerved, that, in thoſe Popiſh Countries, where lewdneſs and debauchery moſt abound, their Churches are moſt ſplendidly decorated, the images more finely cloathed, and more pilgrimages made to them, more Maſſes are ſaid, more Roſaries ſung, and their Proceſſions more frequent and expenſive; by all which, one would imagine, they intend to bribe God, as it were, to connive at their immoralities.

It is not long ago ſince the grates of moſt Nunneries, in and about Liſbon, were the conſtant rendezvous of the idle and diſſolute, at which the converſation of the *veiled Virgins* wholly turned on ſuch topics, as ſerved to excite the flames of luſt in their inamoratos; in this, far more criminal than our common Proſtitutes, who have made no vows of chaſtity, nor pretend to any Religion. On theſe occaſions, the moſt paſſionate Billets-doux were continually paſſing to-and-fro, fraught with double entendres, and every laſcivious expreſſion which the wantoneſt imagination could ſuggeſt, ſuch as would make even thoſe in the *Memoirs of a woman of quality* appear cold and languid. And, to ſet a good example to his ſubjects, the King himſelf (John V.) kept one of theſe conſecrated Veſtals as a Miſtreſs, and went in publicly to her, in the face of the whole city, having built an apartment for this purpoſe,

purpoſe, adjoining to the Nunnery *. However, as the cuſtom I am ſpeaking of, gave infinite ſcandal to all ſerious people, his Majeſty could do no leſs than put ſome ſtop to it; and, in order to terrify future delinquents, he paſſed the famous edict, entitled, *Contra Freiraticos, i. e.* againſt ſuch as carry on illicit amours with Nuns; in conſequence of which, ſeveral perſons were apprehended, and, among the reſt, one of the Britiſh Factory, who narrowly eſcaped being involved in the proſecution. For the truth of what I have here related, I appeal to the very perſon himſelf, who is ſtill living at Liſbon.

I ſhall produce one more inſtance, equally ſtriking and equally notorious, to ſhew how much Religion and Lewdneſs go hand-in-hand in that Catholic city. The Satyriſt, who ſeems to be ſo well acquainted with the cuſtoms and manners of the inhabitants, can ſcarce have forgot the old cuſtom, which ſubſiſted till within four or five years before the earthquake, namely, that of keeping the Churches open, during the whole night preceding Good Friday. As he muſt remember this religious cuſtom, he may perhaps recollect the reaſon of the ſaid Churches being now ſhut up at that time: ſhould his memory fail him, I ſhall take the liberty of rubbing it up. The caſe, in few words, ſtands thus: Cardinal *Pereira*, the

* I ſhould not have mentioned a fact, which does ſo little honor to that Prince's memory, were it not as notorious, as that he reigned in Portugal.

firſt



firſt Patriarch of Liſbon, had been well informed, that, on this ſolemn night, the Eve of Chriſt's paſſion, more lewdneſs and filtheries were committed, under pretence of going from church to church, to viſit the Holy Sepulchres, than on any other night in the year. This appeared, with inconteſtable evidence, not only from the numberleſs indecencies detected on the ſpot, at this time of public penitence and devotion, but more eſpecially from the viſible effects, nine months after, that is to ſay, from the vaſt increaſe of Foundling Children, then put into the wheel of the Hoſpital, whoſe ages plainly diſcovered, that they were begotten in the *Holy Week*. This profanation of Religion it was, which induced the Patriarch to aboliſh thoſe nocturnal viſits to Churches, wherein none are ſuffered to remain at preſent, but the Prieſts appointed to chant the Offices *. No Portugueſe makes the leaſt ſcruple of giving this as the ſole motive of the preſent prohibition; and, no doubt, the ſcandal muſt have riſen to a moſt enormous height, to occaſion the abolition of a cuſtom, which had continued from time immemorial.

I could mention here ſome well-known facts, relating to the Sacerdotal Order itſelf, which too plainly evince, that even Prieſts and Spiritual Directors are not wholly unpolluted

* Fra Paolo takes notice, in his 23d letter, that, in his time, the churches of Venice were ordered to be ſhut up, on the Eve of this great Day, to prevent the horrid lewdneſſes therein committed.

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with thoſe crimes they pretend to correct in others. But having treſpaſſed ſo much on your patience already, I ſhall add no more on this head, than that every reaſonable perſon muſt be convinced from what has been ſaid, that, however our places of worſhip may be profaned, neither the Monaſteries nor Churches of Liſbon are ſuch manſions of purity as the Satyriſt endeavours to inſinuate.

How pleaſant is it to hear this indignant Miſſionary ſo vehemently exclaiming againſt the indecency of certain Advertiſements, which have now and then been inſerted in our Newspapers, and were never underſtood, by any one of common ſenſe, but as mere pieces of drollery. As to our poor Quacks, whom he ſo unmercifully ſcourges, in the true canting ſtrain of a Methodiſt, who, whatever the ſubject be, is perpetually thundering out Hell and Damnation, what occaſion have they given for all this impertinent rant? Why, it ſeems, they are ſo *heaven-and-earth-defying*, as to pretend to infallible Noſtrums for curing the venereal diſeaſe, which he thinks a moſt crying ſhame to be ſuffered in a Proteſtant Country. For my part, as ſcandalous as this permiſſion may ſeem, I cannot conceive why it ſhould raiſe ſuch an outcry in the chaſte Father *Bl—the*, unleſs he himſelf has fallen into the hands of thoſe Pretenders, and ſtill feels the effects of their unſkilful management; which indeed he muſt have had extraordinary luck in eſcapin
was not miraculouſly preſerved from in



by the powerful interceſſion of St. *Flacrius* *. But, not to make too free with the character of one, who has made ſo free with that of others, let me ſeriouſly aſk this honeſt Gentleman, whether there are no Quacks in Liſbon, who pretend to the ſame infallible Noſtrums as ours, without giving any ſcandal; and whether the ſcourge of impudicity is leſs dreaded there than here. I know not what anſwer he may return to ſuch a queſtion; but this I can aver from my own experience, that, as I never yet ſaw an Engliſhman, who was not aſhamed of being thought to have this taint on him, and did not endeavour to conceal it, as much as poſſible from the knowlege of others; ſo have I never yet ſeen a Portugueſe, who did not ſpeak of his *Gallico*, *i. e.* the Pox, with as much indifference as we do of the ſcratch of a pin. I could never obſerve, that even Prieſts and Fryars were more reſerved on this ſubject, than the profane Laity.

Indeed nine tenths of the nation are ſeldom or ever free from this faſhionable diſtemper: the generality of all ranks and degrees are born

* I believe, it would puzzle a good Hiſtorian to tell us, in what age or country this Saint lived, or whether he had any exiſtence at all; however, his office, which is the main point, conſiſts in preventing or curing the Pox, as that of St. Roch, in curing the plague, of St. Veniſa, the Green-ſickneſs, of St. Apollonia, the Tooth-ach, and of St. Anthony, the meaſles in hogs. For it is to be noted, and well worth noting it is, eſpecially by Catholics, that there is a peculiar Saint appointed for every diſorder both of Man and Beaſt.

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with it, and ſo far from looking on the virulent taint as a troubleſome companion, that, when half-cured, they take care to contract a freſh infection, and thus go on to their lives' end, entailing the bleſſing on their poſterity, who proceed in the ſame manner. They find, it ſeldom produces the ſame fatal effects, at leaſt not ſo rapidly, as in theſe cold Northern climates, and therefore give themſelves little concern about it. However, to guard againſt the worſt, public notice is given, at proper ſeaſons, when every one, who pleaſes, may go to the hoſpital, and be ſalivated *gratis*. But this, by no means, is to be underſtood as the leaſt encouragement to debauchery, in that Catholic city. To conclude the preſent ſubject, I ſhall juſt take notice of a fact which can be confirmed by thouſands. When I expreſſed my ſurprize to ſome Phyſicians of the country, at the prodigious number of blind and weak-ſighted people, which Liſbon is known to abound with, more than any two great cities in Europe, the anſwer they gave me was, that this was chiefly owing to immoderate Venery.

Upon the whole, I am perſuaded you will agree with me, that the vices charged on us, are not ſo entirely unknown in Portugal, that the natives need come hither to learn them; on the contrary, that they ſeem to be ſuch excellent proficients in every kind of Lewdneſs, as to be able to give leſſons to their neighbours.

In my next I ſhall proceed to the third and laſt article, and am, *&c.*

LETTER XVII.

SIR,

THE laſt Item in the black roll produced againſt us, relates to Murder and Aſſaſſination, which is drawn up in the following terms. "Murder indeed, ſays the Satyriſt, *thanks to Heaven*, is not a national crime with us, neither is it ſo with Portugal, that I know. The Aſylum in Churches there, is only for accidents of Man-ſlaughter; for tho' deliberate Murderers may attempt to enjoy the privilege, they are ever taken from thence, the facts being proved, and executed, as often as it happens. Tho', to do juſtice to that country, ſpite of what malice may aſſert, the caſe but ſeldom happens. *During two years I lived at Liſbon, not a ſingle act of blood-ſhed, much leſs a murder, happened there, nor had for ſeveral years before, as many Gentlemen of the Factory aſſured me; and, upon the whole, I believe, it will be no exaggeration to ſay, that more of theſe unhappy fatalities fall out in this kingdom, in one year, than Portugal can reckon up in ſeven, if we may at all believe our News and Seſſion's Papers, or if we believe our own ſenſes.* —— Not a month, not a week rolls over our heads, in which we are not ſhocked with the tragic detail of ſome recent aſſaſſination from ſome quarter or other of the Britiſh Dominions, nay, many times, with complicated Barbarities.

And

And, oh! how horrible theſe butcheries! The ſwift diſpatching dagger, piſtol, knife, and club, ſeem leſs in vogue with modern cruelty, than ſlow-conſuming and ſlow-torturing poiſon, *merely becauſe this is moſt barbarous.* Now, for man or wife to kill the other, for ſervants to deſtroy their maſters, children their parents, and friends their boſom-friends, is ſcarce a novelty in England; inſomuch that the tender-hearted Britannia, who heretofore was wont to ſhudder with horror at the ſound of Homicide, of late ſcarce ſtartles at the more infernal ſounds of Fratricide, Sponcide, Filicide, Paricide, and even of Suicide."

With regard to this part of our character, it may be obſerved, that the Satyriſt has not varied his plan; for, as in the preamble to the two former articles, we are complimented with ſome good qualities, and immediately deſcribed as a pack of Thieves and Profligates; ſo in the preſent, after his returning thanks to Heaven, that Murder is not a national crime with us, we are inſtantly repreſented as a crew of Aſſaſſins and Cut-throats.

Many, I apprehend, will join with me in opinion, that, however natural the picture drawn of us may appear, that which this Hireling has drawn of our *good Friends and Allies*, is ſo very unlike the original, that none but Portugueſe can perceive the leaſt reſemblance. How mortifying muſt it be to our national Pride, to be told at laſt by one of our own countrymen, in ſo public a manner, that thoſe

virtues of mercy and humanity, which our moſt inveterate enemies have hitherto allowed us, and, we flattered ourſelves, were the moſt diſtinguiſhing part of our character, have been totally baniſhed from this climate, and taken up their abode in Portugal, where few, I believe, would ever have expected to find them!

Whether Murder be a national crime, either in England or Portugal, is a point I ſhall not take upon me to diſcuſs; but this may be confidently aſſerted, that, as all our popular cuſtoms and laws ſeem to clear the former of this heavy charge, ſo a thouſand glaring circumſtances give too much room to believe ſo of the latter. The Satyriſt himſelf allows, that their churches and monaſteries ſerve as Sanctuaries, not only in caſes of man-ſlaughter, but that even deliberate Murderers actually enjoy the ſame privilege, till they are taken from thence, which, according to his account, is not to be done before the facts are proved. Can there be a more convincing proof, that this execrable crime meets there with ſome countenance, or, (which amounts to much the ſame thing) is not ſufficiently diſcouraged? The moſt malicious and deliberate Murderer is always ſure at leaſt of finding a preſent Aſylum, and being ſuffered to remain there in perfect ſecurity, till ſuch time as the circumſtances of the fact are fully verified; and even then, a licence muſt be obtained from the Dioceſan to take him thence. All this the Ruffian knew full well, before he committed the murder, and that no

ſecular officer would dare to touch an hair of his head, without ſuch previous formalities. What opportunities does this afford him of eſcaping the hands of juſtice, which is too often the caſe, eſpecially as the Prieſts and Fryars, who know his life is at ſtake, make a point of conſcience in aſſiſting his eſcape, from a falſe principle of humanity, or rather, from a ſuperſtitious fear of incurring irregularity? And even ſuppoſing he ſhould at length be apprehended, is it not evident to a demonſtration, that the facility of meeting with ſuch an immediate protection, the time it affords him to take his meaſures in, and the proſpect of getting clear off, were no ſmall inducements to the perpetration of the crime?

Were Murder held in the ſame abhorrence with them as with us, and the ſame tenderneſs ſhewn to other people's lives, as to thoſe of theſe Miſcreants, who are thus tempted, and encouraged, as it were, not only to take them away, but alſo to flatter themſelves with the hopes of impunity, would not ſuch pernicious Sanctuaries, which occaſion ſo much blood to be ſhed, and afford equal ſhelter to the innocent and guilty, be abſolutely aboliſhed? Of what uſe can they be, but to diſturb Society, and obſtruct the ordinary courſe of juſtice? Has it not been long and loudly complained of, that the mercy extended to ſuch villains, under pretext of maintaining Eccleſiaſtical Immunities, is the height of cruelty to the Commonwealth, and as great a reproach to the

nation, as refuſing the ſame indulgence to thoſe who have ſome title to it? What muſt we think of a country, where the privilege of Sanctuary is allowed to Thieves, Murderers, and Sodomites *, and denied to men of known probity, for no other reaſon, but becauſe they cannot think, in every reſpect, as the Church does?

Our Satyriſt indeed, to ſhew the little inconvenience reſulting from theſe eccleſiaſtical retreats, and how ſeldom they are occupied by ſuch kind of gueſts, poſitively avers, that, for the ſpace of two years he reſided at Liſbon, and, as he was informed, for ſeveral years before, not a ſingle act of blood-ſhed, much leſs murder, had happened. It certainly behoved this ſhameleſs Hireling to perform, at any rate, the infamous taſk he had undertaken, as it ſo nearly concerned his own intereſt; but his Employer, I think, diſcovered no great ſagacity, in not commanding him to ſoften this paſſage a little, as he could ſcarce expect, that a ſingle perſon in all Europe ſhould be ſo ſtupid, as not to perceive the effrontery of ſo glaring a falſhood.

For my own part, I have reſided in Liſbon near twenty years, and am intimately acquainted with ſeveral Gentlemen who have reſided there upwards of forty, and can affirm, on my own experince, as well as their ſolemn aſſeverations, that, during this whole time, ſcarce a

* See Letter XIV.

day,

day, and, very often, ſcarce an hour has paſſed, without ſome act of blood-ſhed, and not ſeldom the moſt horrible murders. Of theſe latter I could give you a long roll, but, for brevity's ſake, ſhall mention no more than three, which happened a little after my return from Porto to Liſbon. The firſt was of a Spaniſh Gentleman, who, paſſing accidentally through a ſtreet, where ſome robbers were breaking open an houſe, had part of his head blown off with a Blunderbluſs; the ſecond, of a Prieſt, who, being in his Oratory at prayers, had his ſkull cloven with an hatchet by his own ſervant; the third, of the Engliſh Conſul's Houſekeeper, whoſe throat was cut from ear to ear by the Butler, whilſt the Gardener, his accomplice, ſet his knee on her breaſt, and held her down by the hair of her head. Even at the time of the late earthquake, a gang of Ruffians, after having ſet fire to ſeveral houſes, went about, plundering and ſtabbing.

Every one knows, that, till very lately, the cuſtom univerſally prevailed among the Portugueſe, of carrying, in the ſide-pockets of their breeches, *long ſharp-pointed knives*, which they were wont to draw at every turn, and, on the ſlighteſt provocation, to cut and ſlaſh therewith one another's faces, the part generally aimed at, in order to render the marks of their vengeance more viſible, except when they intended to give a mortal wound, which was often the caſe. I knew ſeveral Prieſts and Fryars, who always went armed in this manner, particularly



one of the latter, belonging to the moſt venerable Monaſtery in Portugal, that of *St. Jeronymo* in *Belem*, who told me himſelf, not by way of ſecret, that he had ſtabbed a man, for ſome inſult received, and that a proceſs had been commenced againſt him, on this account, which he hoped ſoon to get rid of.

The outrages, in ſhort, which the cuſtom of carrying theſe bloody inſtruments ſo greatly facilitated, became ſo frequent, and raiſed ſuch general outcries, that his preſent Majeſty was forced to publiſh an Edict, wherein all ranks of men are forbidden, under the ſevereſt penalties, to carry about them any kind of knife, and the privilege, which the lower claſs of people, ſuch as porters, carmen, watermen, *&c.* had hitherto enjoyed, of wearing ſwords, is abſolutely revoked; experience having ſhewn, that theſe weapons alſo were frequently employed to the ſame murderous purpoſes. Even thoſe, who are permitted to wear ſwords, are obliged, by the ſaid Edict, to have them of a certain length, in order to prevent their taking a baſe advantage of others, with Stilettos or ſhort Daggers.

This Edict, no doubt, was intended to curb the natural propenſity of that people to acts of blood-ſhed; and the whole tenor of it ſufficiently evinces, that ſtabbing was looked on by the King himſelf, as a national practice: but altho' ſome ſtop was hereby put to it, yet, as the people are ſo remarkably vindictive, and, when once offended, never forgive, (which is

quite

quite the reverſe of our character) the cuſtom ſtill prevails among them, much more than that of Boxing in our Populace, who would look on the drawing of a knife on ſuch occaſions, as one of the moſt infamous actions. I have often heard the Portugueſe expreſs the utmoſt aſtoniſhment at ſeeing our Sailors in Liſbon ſhaking hands, and going amicably to drink together, after having had a violent quarrel, and well drubbed each other. There is no great reaſon to apprehend, that our Legiſlature will be ever under a neceſſity of making ſuch a Law as that in Portugal, with reſpect to the natives of this Iſland, who have ſo natural an averſion to the practice here ſpoken of: but as to the Sailors, who come hither from that kingdom, it may perhaps, ere long, be neceſſary to make ſome ſuch Law; ſince, we find, they not only carry about them here their long ſharp-pointed knives, which is little leſs than a capital crime in their own country, but are pretty free both in drawing and applying them to the old uſe. You remember the late inſtance of an Engliſh Sailor, near Roſemary-Lane, moſt cruelly and baſely ſtabbed in the back, by one of theſe cowardly Ruffians; and how ſeverely the populace reſented it. The villain, it cannot be denied, was treated as he deſerved; however, I wiſh he had been delivered up to juſtice, and died in another manner, that is, by the hands of the Hangman.

Foreigners have remarked a kind of generoſity among the loweſt of our Rabble, when-



ever they come to blows, and how apt they are, notwithſtanding all their licentiouſneſs and national prejudices, to take the part of an injured Stranger; which, I aſſure you, is ſo far from the caſe in Portugal, that 'tis ſufficient not to be a native of the country, for the whole rabble to fall upon a man at once, without enquiring into the cauſe of his provocation. Even our unchriſtian practice of Duelling has at leaſt ſomething apparently generous in it, as it puts our antagoniſts on a level with ourſelves, and gives to each of the contendants an equal chance for his life. But this is the very reaſon, why the Portugueſe laugh at us; as it is a maxim with them, that all advantages are to be taken of an enemy, and that there cannot be a greater inſtance of folly, than for a man to riſk his own life, in attacking that of another. Far be it from me to plead in favor of a practice, which cannot be defended by any rational argument; yet ſtill it is allowed to be the practice of ſuch as have too delicate a ſenſe of honor, and is, at all events, a more tolerable evil than ſtabbing a man in the dark, or hiring a Ruffian to diſpatch him, when leaſt on his guard.

The Satyriſt appeals to our News and Seſſions Papers, as a proof that more murders happen among us, in one year, than Portugal can reckon up in ſeven. Now according to this rule, he might have ſwoln up the number to ſeventy; ſince that kingdom, it is certain, never had any ſuch thing as a Seſſions Paper; nor are any accidents of this kind ever publiſhed

publiſhed in their Court-Gazette, the only News-paper they have, in order to enable us to make the compariſon. Need I inform this *hired Aſſaſſin of his native Country*, that almoſt every noted city and town in the three kingdoms, prints its own News-paper, (to ſay nothing of the great number daily publiſhed in the Metropolis) wherein are inſerted not only all the accidents, which happen in every part of the Britiſh Dominions, but many hundreds alſo which never happened? But, even allowing the whole to be fact, I believe, it would be found, on an exact ſcrutiny, that Portugal alone, excluſive of its Iſlands and Colonies *, tho' of far leſs extent than Britain, and containing ſcarce the tenth part of its inhabitants, could give us a longer roll of Murders, in one year, than we could furniſh them with in ſeven. Let our good Friends and Allies publiſh the ſame minute accounts, and give us the ſame opportunities of making a fair calculation, and then the world will be able to judge on which ſide the ballance lies.

When the Satyriſt mentioned our Seſſions and News-papers, as public teſtimonies of our national depravity, he might have alſo appealed to the hideous portrait, which ſome of our moſt

* As to the natives of their Iſlands in general, foreigners have given them their true character, with regard to Thieving and Stabbing; and, as to their Braſilian Colonies, I have heard innumerable inſtances, from the Portugueſe themſelves, of the cuſtom of robbing and murdering one another, as they return with Gold from the Mines.

celebrated



celebrated writers have drawn of the reigning vices of the preſent age. Would to Heaven the cenſure paſſed by them were wholly groundleſs; but, allowing it to be juſt, how does this clear the Portugueſe of the ſame, if not an heavier charge? It will be replied, no doubt, that their own writers give them a quite different character. Very true. But are they not contradicted by thoſe of every other nation in Europe, who accuſe them either of concealing their countrymen's vices, or attributing to them virtues they are utter ſtrangers to? Should any one among them be ſo hardy, as to laſh the prevailing immoralities there, eſpecially thoſe of the Clergy, with the tenth part of the freedom we do ours in England, he would incur the indignation both of Church of State, and be treated as an Incendiary, if not an Heretic. All the difference, in fine, between the conduct of the two Nations in this point, is, that the one calls things by their proper names, and thinks, that Vice, in whomſoever it be found, cannot be too much expoſed: the other either palliates, or paſſes over in ſilence, whatever may reflect on their morals, and, as I before obſerved, draws ſuch an amiable picture of themſelves, as none of their neighbours will allow to have any likeneſs to the original.

It is agreed on all hands, that the priſons in Portugal are at leaſt as full as ours, and might be much fuller, were it not for the Aſylum, which every crime, except Hereſy, meets with in their churches and monaſteries. Their Jail-

deliveries

deliveries indeed are not quite ſo frequent and expeditious as ours: for, excepting thoſe who chance to die of the jail-diſtemper, the moſt notorious Villain, aſſiſted by the endleſs chicane of the Law and ſome powerful protector at Court, may find out a thouſand tricks and ſubterfuges, to ſtave off the evil day, ſo long as his money laſts. Murderers with us, as every one knows, are generally tried and convicted, in a few hours, and executed in forty-eight, after ſentence; whereas in Portugal, the eſtabliſhed forms of Tryal are ſo dilatory, that many cauſes, ſo clear that an Engliſh Jury would not go out of Court, to bring in their verdict, are often ſpun out to years. And, after all this delay, what has been the fate of thoſe Criminals, who have been found guilty, and deſerved the ſevereſt puniſhment? Baniſhment perhaps, or, at worſt, the Gallies, and ſometimes no more than bare confinement. The hiſtory of the two Villains (one of them a Prieſt) not long ago impriſoned in the wooden Fort, which lays off the rock of Liſbon, is well known. Every ſoul agreed, that two greater peſts to ſociety never exiſted, and that they had richly merited an halter, long before they received ſo mild a ſentence, which was obtained, at the interceſſion of a perſon of the higheſt quality in that kingdom, who ought to have been aſhamed of patronizing ſuch Miſcreants. As to thoſe few Criminals, who, either for want of friends or money, are at length brought to juſtice, 'tis generally after ſo long a time has elapſed, that

the



the crime is almoſt forgot, and conſequently their puniſhment produces little or no effect on other delinquents. Is it not a proverbial ſaying in Portugal, that a man muſt have deſerved the gallows twenty times, before he is once brought to it?

It will not be denied, that ſome of the execrable murders, enumerated by the Satyriſt, may have happened among us; but can he produce a ſingle inſtance, where the crime did not raiſe univerſal horror, and was not ſoon puniſhed with death? This public deteſtation of the fact, and ſpeedy execution of juſtice, prove at leaſt, that ſuch enormities, ſuppoſing them to be ſo frequent as repreſented, which is far from the caſe, are not leſs ſhocking, nor leſs contrary to the natural bias of our people. What man of quality was ever *hanged*, or even beheaded, in Portugal, for having aſſaſſinated another in cold blood? *Have we the ſame reſpect of perſons in England?* Even the royal Prerogative cannot protect a Murderer here, of what rank or degree ſoever, in caſes of appeal. And let this Hireling remember the late inſtance of exemplary Juſtice, which reflects new luſtre on the Britiſh Peerage, (tho' ſuch a thing would be thought an everlaſting diſgrace to the meaneſt *Fidalgo* in Portugal) and muſt convince the world, that, by our happy Conſtitution, the life of a Plebeian is as much ſecured, and held as precious as that of one of their own illuſtrious Body.

Whether

Whether Murder be a novelty among us, or not, I appeal to every one's experience, whether the ſight of a perſon ſtabbed by another, does not always alarm the whole neighbourhood. On theſe occaſions, we find, our very Mechanics leave their ſhops, and run the riſk of their own lives, in order to ſecure the Aſſaſſin. Every one is ſo affected at the outrage, as to make the caſe his own. What numbers, on the contrary, have been ſtabbed in the ſtreets of Liſbon, at noon-day, without the leaſt interpoſition of the Spectators, who may perhaps call a Prieſt to the dying man, but give themſelves no concern about the Ruffian, who calmly wipes his bloody knife or Spada, then puts it up, throws his cloak over his ſhoulder, and marches off unmoleſted. How frequent is it to ſee there, in a morning, dead bodies laying on the church ſteps, full of wounds received the night before? The natives are ſo accuſtomed to theſe bloody ſpectacles, that ſcarce any one ſtops a moment; and, as there is no ſuch thing as a Coroner's inqueſt at Liſbon, either on theſe or other ſimilar occaſions, the Brothers of the *Miſericordia*, whoſe buſineſs it is to inter the mangled corpſes, ſow up each in a canvas bag, and ſhoot them into a deep pit appointed for this purpoſe, without making the leaſt enquiry how they came by their deaths.

Among the various kinds of Murder, which, according to the Satyriſt, are now ſo common among us, as ſcarce to be ſtarted at, we are not only charged with that of Poiſoning, but

ſuch



ſuch is our ſavage diſpoſition, with chuſing this method of killing, in preference to others, purely becauſe it is more *ſlow and torturing*; tho' this very circumſtance, one would imagine, is moſt likely to detect the villainy. How different are Britiſh Poiſoners from thoſe of all other countries, who make uſe of this method, with no other view but to get rid of an enemy, with as little noiſe and notice as poſſible! Surely ſlow and lingering tortures can never anſwer this end. Thoſe Monks, whom hiſtory records to have adminiſter'd poiſon in the Sacrament, took care, no doubt, to mix up the body of their God with ſome ſuch ſubtle matter, as might leave few or no viſible ſigns of the horrid profanation. I believe, it will be allowed by ſuch as are acquainted with the genius of this Nation, that, whatever inſtances of the kind may have happened among us, there is not a people on earth, where the art of poiſoning is ſo little underſtood, or leſs practiſed. Suicide indeed, to whatever cauſe it be owning, is perhaps more frequent here than in ſome other countries; but even this, when legally proved, is puniſhed here with much greater ſeverity than in Portugal; and, I think, it ought to be noted, that almoſt every one of theſe gloomy wretches, who lay violent hands on themſelves, are found, on examination, to have loſt the uſe of their reaſon.

As to the other ſhocking caſes, ſince the regiſters of the Portugueſe Courts are not ſo eaſily to be ſearched as ours, and the circumſtances of

of the moſt horrid murders, both public and private, are there ſo little enquired into, as to be ſcarce known to the very neighbourhood where they happened, I ſhall not take upon me to raiſe a general charge againſt them on this head, as the Satyriſt has done againſt his Countrymen. However, I think, it may be juſtly inferred from the preceding inſtances, that, as the Portugueſe need not leave their native ſoil, to learn Theft and Lewdneſs, ſo they may ſave themſelves the trouble of coming hither, to learn how to murder; ſince it appears, that, in every act of this kind, they do not fall ſhort of, and perhaps far exceed, any of their neighbours.

To conclude; as our Satyriſt has coined ſome new words, to denote the variety as well as enormity of the crimes charged on us, I ſhall take the liberty of ſupplying a material omiſſion of his, by adding *Fœticide* to his Sponcide and Filicide. One, ſo well verſed in Caſuiſtical Divinity, and the rules laid down by the Jeſuits, how to violate the laws both of God and Nature, without ſin, needs not be informed, that there are certain methods (no leſs frequent, as many affirm, in the country he apologizes for, than poiſoning and ſtabbing) to procure Abortions; a ſpecies of Murder, which, tho' not puniſhable by human laws, cries louder perhaps to Heaven than any of thoſe he has mentioned.

In my next, I ſhall examine that part of the Methodiſt Preacher's charge againſt the Portugueſe,

gueſe, to wit, that their Prieſts may be hired for a trifle, to ſtab any man they pleaſe; with which I ſhall conclude the article of Murder, and am, *&c.*

LETTER XVIII.

SIR,

IT would, I think, be doing wrong to the Clergy of Portugal, to charge them with being venal Cut-throats to the Laity; ſince, as we have ſufficiently proved, the Laity of that country know well enough how to do this kind of buſineſs themſelves, without being at the expence of hiring others. However, I may venture to affirm, without exceeding the bounds of truth, that, in caſe a Prieſt or Fryar ſhould take it into his head to cut a man's throat, as many have frequently done, no civil officer would dare to lay a finger on him. He cannot be apprehended, without an expreſs licence from the Biſhop, let the circumſtances be ever ſo aggravating; nay, even then, after the fulleſt conviction, I never heard a ſingle inſtance of any one of theſe Gentry being hanged; tho' the Satyriſt, I preſume, will ſcarce deny, that even Prieſts and Fryars do ſomething now and then, to deſerve an halter, as well as other men.

With reſpect therefore both to the Clergy and Laity of that country, nothing can be more

fallacious than to draw a parallel between the number of our malefactors executed at Tyburn, and thoſe at the *Ribeira* and *Roçio* in Liſbon *; ſince the point in queſtion, is not, how many do actually ſuffer in the latter places, but how many deſerve to ſuffer. The frequency of executions with us, however it may impeach our morals, is a proof at leaſt of the regard we pay to juſtice, and the little encouragement which all kind of Criminals, whether Eccleſiaſtical or Secular, are to expect here: whereas the executions in Portugal, being ſo rare, in proportion to the number of Delinquents, only ſerve to convince us, that the ſword of juſtice is almoſt grown ruſty among them for want of uſe, and that every kind of villainy ſtands a much better chance there of eſcaping with impunity, than in England.

As I have been ſpeaking of the pernicious effects of exempting Eccleſiaſtics from civil juſtice, it naturally falls under the preſent article of Murder, to ſay ſomething of a certain body of men, who were lately the moſt reſpectable of the whole Clergy of Portugal. You will conclude from this hint, that none can be here meant but the Jeſuits. Not to tire you with numerous quotations from their Caſuiſtical Tracts, I ſhall juſt intimate, that they teach the lawfulneſs of Murder, in all caſes, without exception of any perſon whatſoever, not even

* The former for the execution of ordinary Criminals, the latter for thoſe convicted of Treaſon.

a *Father*, or a *Prince*, when their intereſt or reputation is at ſtake, and cannot be otherwiſe ſecured; to which they add, in expreſs terms, that every method for accompliſhing this end, whether open or ſecret, either by their own hands, or thoſe of others, may be made uſe of, with a good conſcience. Such a charge would ſurpaſs all credibility, were it not their avowed doctrine in print, and ſo often put in practice, as appears beyond all contradiction, in the ſixth letter I ſent you incloſed, from a Jeſuit to his Pupil.

The principles of Jeſuitiſm, in this reſpect, are ſo well known, that, could they produce a formal recantation, ſigned and ſealed by the whole body, and confirmed by the moſt ſolemn oaths, yet, conſidering the infinite evaſions, which their doctrines of Probability, mental Reſtriction, and Equivocation, furniſh them with, it would deſerve no credit. But the truth is, they are no hypocrites in this point, having dared to let the world know, that they ſtill purſue the ſame plan, and are determined never to vary from it. In ſhort, were the horrid maxims of theſe Caſuiſts, as well as the pernicious conſequences of exempting Eccleſiaſtics from the juriſdiction of the civil Magiſtrate, leſs glaring than they are, the late Conſpiracy in Portugal, wherein the whole Society appears to have been concerned, directly or indirectly, is ſufficient to ſhew the abſolute neceſſity of exterminating that accurſed Fraternity, and totally aboliſhing an Immunity, ſo grievouſly

abuſed, and ſo deſtructive to the Commonwealth.

What chiefly induced the Portugueſe Jeſuits to join ſo unanimouſly with the late Conſpirators againſt the life of their Sovereign, is no ſecret; yet, as there are ſome curious paſſages, relative to this affair, but little known, I ſhall take another opportunity of giving you a ſuccinct detail thereof, as tranſmitted to me from Liſbon, by a Gentleman who ſeems to be well acquainted with the ſubject. In the interim, let us take a curſory view of the deportment of theſe good Fathers, and the proceedings againſt them. Notwithſtanding all their artifices, ſome of their tranſactions in South America had been detected, which greatly alarmed the ſecret Committee at home, by whoſe direction every thing was there managed. It had been long ſuſpected, and was now confirmed by undeniable vouchers, that theſe pretended Miſſionaries took infinitely more pains to inſtruct the natives of thoſe rich provinces in the Military Art, and the doctrines of fraud, rapine, and murder, than the gentle precepts of the Goſpel.

The Court being apprized of, and juſtly offended at, ſuch behaviour, judged it expedient to forbid the Jeſuits, who had hitherto been Confeſſors to the Royal Family, all acceſs to the palace, as there was too much reaſon to believe, that whatever ſecrets they could diſcover, either in or out of confeſſion, which might ſerve to advance their grand project, were communicated to their Brethren in Braſil. The So-

ciety, you may be ſure, were not a little mortified at ſeeing themſelves turned out of Court; however, they ſtill managed matters with ſuch exquiſite cunning, as to ſtave off, for a conſiderable time, a judicial enquiry into their conduct; till at length freſh proofs appearing againſt them, and it now being viſible to every diſcerning eye, that, under the ſpecious pretext of converting ſouls and propagating the Goſpel, they had nothing elſe in view but to eſtabliſh an independent Empire, it was finally determined in Council, to proceed againſt them, as fomentors of ſedition, and diſturbers of the public tranquillity.

When the Jeſuits found the Court in earneſt, they gave out, with the utmoſt confidence, that they could eaſily clear themſelves of the charge, and would ſoon publiſh ſuch an apology for their conduct, as ſhould ſatisfy the world of their innocence. This was induſtriouſly ſpread abroad by their emiſſaries, and gained credit with ſome perſons; but every one, of the leaſt penetration, was convinced, that they were too ſagacious to attempt any ſuch thing, as it appeared from a thouſand circumſtances, that their conduct would not bear the ſlighteſt ſcrutiny. However, theſe inſinuations ſerved, in ſome degree, to impoſe on the populace, till ſuch time as effectual meaſures could be taken, to put a ſtop to the proceſs; and, as the ſtorm, lowering over their heads, was juſt ready to break, the principles of their Society naturally led them to go the ſhorteſt way

way to work. They ſaw too plainly, that they had not only loſt their influence over the King, who was once wholly at their devotion, but had offended him to ſuch a degree, as to apprehend the weight of his diſpleaſure; there was no remedy therefore left, but to get rid of him as ſoon as poſſible.

The juridical proceedings againſt the Society had no ſooner taken vent, than every one, who knew what Jeſuits are capable of, began to tremble for the life of his moſt Faithful Majeſty, the firſt King of Portugal who dared to attack ſo formidable and vindictive a body. In a ſhort time after this, that Prince was aſſaſſinated, in the manner you have heard; and tho' it did not immediately appear, what connection the Jeſuits had with the Aſſaſſins, yet all the world naturally turned their eyes towards them, as the machinators and ſecret abettors of ſo execrable a Parricide. Theſe Maſters of diſſimulation, it is true, put on a moſt doleful countenance at the ſad news; nor could they, in common prudence, do leſs, at an incident which alarmed the whole kingdom: but as deep as their outward ſorrow appeared, it was not imputed, by the diſcerning, ſo much to any real affliction for the imminent danger the King's life was in, as to the dread they were under, leſt the object of their hatred ſhould not have been mortally wounded, and might live perhaps not only to diſappoint their ambitious views, but to call them to a ſevere account.



Thoſe, who were acquainted with the hiſtory of the Society, now called to mind, that their brethren in France had put on the ſame marks of grief, on the like occaſions. Not to dwell on the murder of Henry III. by *Jaques Clement*, who acted on the principles he had imbibed from their writings; can any thing be more notorious than that the attempt made by *Chaſtel* on the life of his Succeſſor, the great Henry IV. was univerſally aſcribed to the Jeſuits, and legally proved to be owing to their wicked councils, who had ſo thoroughly inſtructed him in their doctrine of King-killing, that, tho' a Youth, ſcarce eighteen years old, he dared to attempt what the ſtouteſt man would have ſhuddered at the thought of * ? When this young Aſſaſſin was put to death, by an arrêt of Parliament, the whole Society were at the ſame time baniſhed from France, and a column erected to their perpetual infamy. They were indeed permitted to return, a few years after, at the Pope's ſolicitation; but the King, againſt whom they had ſworn vengeance, ſoon found to his coſt, how fatal it is to provoke the rage of Jeſuits, when the knife of *Ravillac* finiſhed

* Wilful Murder is the firſt of the four ſins mentioned in the Popiſh Catechiſm, which cry to Heaven for vengeance: one would think, that the wilful Murder of a King ſhould cry ſomewhat louder than that of a private perſon. But the Jeſuits, as I have obſerved in Mr. Arnold's caſe, (See Letter XXIX) have a Catechiſm of their own, wherein they endeavour to huſh the clamors of this ſin, as well as thoſe of another there taken notice of.

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what that of *Chaſtel* had begun. Few thinking Frenchmen made the leaſt doubt, that thoſe Fathers were at the bottom of this horrid affair; however, to remove, in ſome degree, the additional odium which this laſt act had brought on the Society, they not only expreſſed the deepeſt ſorrow for the untimely fate of that amiable Prince, but carried their diſſimulation ſo far, as to petition, in the moſt earneſt manner, that the murdered Prince's *Heart* might be repoſited in one of their Colleges, as a demonſtration, no doubt, of the ſincere affection they had for him when living.

This impoſed on ſome, but thoſe who knew their old tricks, were not ſo eaſily cheated by ſuch hypocritical pretences, nor had yet forgot that Father *Guinard*, one of their moſt admired Doctors, no leſs venerable for his outward ſanctity than Father *Malagrida*, and ſtill eſteemed by them as a Martyr, was condemned to be hanged and burnt, for having wrote a moſt virulent treatiſe in defence of the late King's murder, and juſtifying any attempt which might be made on the life of his Succeſſor; and that this very treatiſe, in Guinard's own hand-writing, which the Deputies of the Parliament ſeized whilſt the proſecution was carrying on againſt the firſt Aſſaſſin, had been found in his chamber. The Biſhop of *Rhodez*, in his life of Henry IV. takes particular notice of the circumſtance above-mentioned, relating to the King's *Heart*; and, tho' he ſpeaks as tenderly as he can of the Society, with regard



to the violent preſumptions of their being concerned in the murder of that Prince, yet it may be eaſily perceived, that he did not look upon them as wholly guiltleſs, ſince he intimates in plain terms, that ſome ſtrange arts had been made uſe of with Ravillac, both to induce him to perpetrate the fact, and to fortify him againſt the variety of tortures he might be condemned to for it. It appeared from this man's whole behaviour, that the arguments of the Jeſuits, by whomſoever enforced, had made a wonderful impreſſion on him, ſince, as the Biſhop adds, whilſt the fleſh was tearing off his breaſt, arms, legs, and thighs, with red hot pincers, he did not teſtify the leaſt emotion of fear or pain; which ſtrongly confirmed the ſuſpicions, that certain Emiſſaries, under the maſk of Piety and Religion, had, as it were, inchanted him with falſe aſſurances, that he ſhould die a *Martyr*, if he killed the King, who, they made him believe, was a ſworn enemy of the Church.

What induced me to give this ſhort detail of ſuch well known facts, was purely to let you ſee, how nearly the conduct of the Portugueſe Jeſuits reſembles that of the French; and that the preſumptions againſt the former were built on the ſame foundation with thoſe againſt the latter; tho' it did not yet appear to the world, what hand they had in the conſpiracy. Even the concern and grief they expreſſed at ſo ſhocking an incident, did not blind the Public; nor can the general cenſure then paſſed on them,

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as accomplices at leaſt, if not principals in the guilt, be deemed too ſevere or ill-grounded; ſince every one, but moderately verſed in their Caſuiſtry, knew, it was their avowed principle, that, to deſtroy any man, who has done, or endeavours to do the leaſt prejudice to the perſon, property, or reputation of any particular member of the Society, is not only juſt and lawful, but, in the preſent caſe, which affected the whole body, highly meritorious; and moreover, to remove all ſcruples with regard to the dignity and character of the perſon who has incurred their diſpleaſure, that 'tis expreſly declared, as I noted before, by thoſe Caſuiſts, whoſe deciſions are held by them as oracles, that even a Sovereign Prince is not excepted from the general rule. As the Society therefore was ſo deeply affected in every one of theſe eſſential points, by the royal edicts ſent to Braſil, and the proceedings againſt them in Liſbon, could any thing be more natural than to infer, that men of ſuch principles would reſent this treatment to the higheſt degree, and, according to their wonted cuſtom, contrive all poſſible means to glut their revenge? How indeed could it be reaſonably expected, that theſe Jeſuits ſhould vary in their practice from that of all other countries, when it was ſo notorious, that they maintained the ſame doctrines, and publicly taught the ſame leſſons to their ſcholars?

The event having fully confirmed every ſuſpicion of this kind, the King judged it abſolutely neceſſary, for his own preſervation, as well

well as that of the State, to break in upon the Eccleſiaſtical Immunities, by ordering all the Jeſuits in his kingdom, to the number of eight hundred, to be brought from their reſpective Colleges, and confined in thoſe of St. *Roque*, and St. *Antao* * at Liſbon, with a guard on each. What an alarming ſcene was this to every friend of his King and Country! Is it poſſible, cried they, that the life of our Prince can be ſecure, with ſuch a ſwarm of Incendiaries in his Capital, who, with the ſubtilty and malice of infernal ſpirits, and now doubly enraged at the ill ſucceſs of their projects, are night and day plotting together, and capable of overturning the world, to gratify their revenge? But the people were ſoon rid of their fears, by the baniſhment of the whole Order. However,

* The former was the reſidence of old profeſſed Jeſuits, ſuch as had taken the fourth vow, and were acquainted with the myſteries of the Order. The cloiſter of this college was hung with ſeveral pictures, repreſenting their martyrdoms in China, Japan, and England. Among the latter there was, I remember, one of an Engliſh Jeſuit under the hands of an Executioner, who was fleaing him alive; by which you may judge of the authenticity as well as the greatneſs of their ſufferings in the two former countries. Theſe crafty Miſſionaries generally lay the ſcene of their martyrdoms, as well as their miracles, at ſuch a diſtance, that few can go thither to diſprove them. How they came to commit ſuch a blunder, with reſpect to a country ſo near at hand, I cannot conceive. The reaſon may be, that the Portugueſe are the readieſt people in the world to ſwallow any thing of this kind for Goſpel. The martyrdoms, painted in St. Omers, are ſomewhat more in character. In Liſbon alone, the Society had no leſs than ſix ſtately Colleges, and were about erecting a ſeventh.

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as they ſtill retain the ſame implacable reſentment, it is not to be doubted, that they will endeavour, as far as poſſible, to follow the example of their Venetian Brethren, who, as *Fra Paolo* obſerves, did more miſchief to their country, after being driven out of it, than whilſt they were ſuffered to remain in it.

It evidently appears from the abſtract of the judicial proceedings, ſome time ago publiſhed, as well as from the account of their treaſonable practices tranſmitted to Rome, that, when they were conſulted by the unfortunate Noblemen lately executed, inſtead of laying before them the enormity of the crime, with the dreadful conſequences, which, in all probability, might reſult from thence, and endeavouring to diſſuade them from ſo wicked an attempt, they employed the whole force of their deluding rhetoric and diabolical ſophiſtry, to convince them of its lawfulneſs. It likewiſe appears, on the ſame evidence, that one of the moſt reſpectable of the Order, a long experienced Veteran in theſe infernal arts, a moſt mortified perſon to outward appearance, and reputed a Saint by every one but his own brethren, took more than ordinary pains to ſtifle every ſcruple of conſcience, and to anſwer every objection which reaſon or religion could ſtart to an attempt ſo full of horror.

Some may be apt to think, that theſe Jeſuits were really affected at the injuries thoſe ill-fated Lords complained of; but this is a groſs miſtake; ſince a Jeſuit is never affected at any thing

thing but what concerns himſelf or his Order *. It is an invariable maxim with theſe grave Impoſtors to adapt their councils to the prevailing foibles and moſt predominant paſſions of ſuch as apply to them for ſpiritual advice. All their numerous ſyſtems of Moral Divinity undeniably prove, that they ſtudy human nature, not to correct its deviations, but to make their own advantage of them. It required no great penetration in ſuch men to diſcover, that pride, ambition, and reſentment, had got the aſcendant in the minds of their preſent Conſultants. What excellent materials were theſe for Jeſuitical Revenge? Theſe paſſions they knew how to work on, with that exquiſite addreſs, which none but the ſons of *Ignatius* are maſters of, and ſoon rouzed the glowing embers into a raging flame. It was a matter of perfect indifference to them, whether the Conſultants periſhed in the attempt, provided the royal object, they had devoted to deſtruction, could be removed by their means. The exaſperated Lords, now doubly animated with the ſpecious reaſonings of theſe impious Caſuiſts, which ſeemed to ſanctify the treaſon, ran headlong into the fatal ſnare, which ended in their utter ruin.

This attempt, it is allowed on all hands, whatever might have been the motives, will admit of no excuſe: and the Conſpirators, however provoked, had no doubt juſtly forfeited their lives. Yet ſtill, the world, whilſt it con-

* Vide Monarchiam Solipſorum.

demns the crime, cannot help expreſſing ſome pity for the Criminals, who were treated with ſuch unexampled barbarity: The world, I ſay, is no leſs touched with compaſſion at the cruel treatment of theſe noble perſonages, than ſtruck with aſtoniſhment at the lenity ſhewn to their wicked Inſtigators, ſome few of whom, we are informed, were privately ſtrangled in priſon; which method of proceeding not only betrays a partiality inconſiſtent with the rules of Juſtice, but totally fruſtrates the end of all puniſhments, which is, to terrify others.

All Europe ſaw with horror the prime Nobility of the kingdom, (after having been put to a variety of ſecret tortures, which had been long diſcontinued, except in the Holy Office) broke alive upon the wheel, with circumſtances of ſuch exceſſive cruelty, as made the ſufferers feel indeed what it is to die by inches. But, whatever be the reaſon, every one I have converſed with on this ſubject, appears little leſs affected at the puniſhment than at the crime. Nay, ſome Portugueſe ſcruple not to intimate, that, had Juſtice, on this occaſion, been tempered with a little Mercy, and ſome ſmall regard ſhewn, if not to the quality of the Criminals, at leaſt to common humanity; it would have been more glorious for the Prince, and perhaps leſs endangered his perſon. Was it not, ſay they, ſufficient to take away their lives, in the ſame awful and ſolemn manner, as hitherto practiſed in Portugal itſelf, and other chriſtian countries, on the like occaſions? But Pri-



we find, even ſuch as bear the character of mild and good, are ſometimes hurried away by their paſſions, like ordinary men, and, on the receipt of perſonal injuries, think thoſe exceſſes juſtifiable in themſelves, which are condemned in the reſt of mankind. It has been well obſerved, even by a Pagan, that the utmoſt ſtretch of human juſtice is often the height of injuſtice; and indeed the experience of all ages has ſufficiently demonſtrated, that ſuch terrible executions never anſwer the end propoſed.

In the whole courſe of this dark affair, nothing has raiſed a more general indignation than that thoſe wicked Councellors, who, under the maſk of religion, fomented the traiterous deſign, and were the principal inſtruments of bringing ſo many illuſtrious families to ſuch a deplorable exit, ſhould, as far as yet appears to the world, have eſcaped with corporal impunity, for no other reaſon but becauſe they are Eccleſiaſtics. For, ſuppoſing ſome few of the ringleaders have been really put to death, yet as it was done with the impenetrable ſecrecy of an Inquiſition, 'tis the ſame thing to the Public, as if they had been baniſhed with the reſt of their brethren, or rather, as if they had received no puniſhment at all. The Prieſtly character, as I apprehend, was ſuch an additional aggravation of their crime, that it ought at leaſt to have expoſed them to the ſame public infamy; I will not add, to a ſeverer puniſhment than that of the unfortunate Lords, which ſome may think they richly deſerved; ſince it

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ſeems ſcarce poſſible, that thoſe ancient Romans, who wrote expreſly on the various methods of putting people to death, with the moſt exquiſite torments, could have invented a ſharper.

Had his moſt Faithful Majeſty exerted that power, which both God and man have inveſted him with, he would, no doubt, have proceeded directly againſt thoſe religious Incendiaries, and treated them with as little ceremony as our anceſtors ſhewed to Father *Garnet*, and the French to Father *Guinard*, who were both of the ſame Fraternity, and both equally defended the lawfulneſs of murdering Kings: this, I ſay, he would have done, without applying to Rome for a permiſſion, which was at length granted with ſo much reluctance. He has indeed proceeded againſt them, but, as many think, with ſuch ill-timed lenity, as may produce more fatal effects than the exceſſive rigors ſhewn to thoſe who ſuffered. Jeſuits, as long as they exiſt, will be ever plotting, and have ſeldom failed giving thoſe Princes ſufficient cauſe to repent, who have not put it out of their power to do farther miſchief. What they have already acted in Portugal, and may ſtill act, by their ſeditious writings, and agents, is no more than the natural conſequence of their principles; and ſhould his Majeſty's life prove ſo ſhort as they have predicted, the world will as naturally impute it to their machinations.

Henry IV. had treated the Society with much leſs rigor than it has experienced in Portugal: he

he was ſo far reconciled to them, as even to permit their re-eſtabliſhment in France, after a ſhort exile; and yet his life paid for it. Portugueſe Jeſuits are as little apt to forget and forgive as the French. We ſee, they can find *Ravillacs* to do their buſineſs; and as they are now in a country, where the art of poiſoning is ſo well underſtood, how eaſy will it be to procure ſuch adepts, who, when more violent methods fail, know how to apply their talents this way, in the moſt exquiſite manner? 'Tis the general opinion, that they will certainly make a ſecond attempt, by ſome means or other. Who knows what an handle they may make of the preſent miſunderſtanding with the Court of Rome, by perſuading the people that their King is an enemy to the Church? It appears from the inſtance above-mentioned, that ſuch inſinuations produced very fatal effects in a country far leſs bigoted to the holy See than Portugal. In ſhort, there is nothing on earth ſo much to be dreaded as the rage and malice of Jeſuits; and as their plots are ſo deep laid, and meaſures ſo well concerted, the Almighty alone, who watches over Princes, can avert the intended blow: may his over-ruling providence confound the dark devices of this accurſed Fraternity, and reſtore peace and happineſs to that diſtracted kingdom, which it can never hope for, in any ſhape, whilſt Jeſuits have the leaſt influence over the natives.

I ſhall ſay no more on the article of Murder, than that, whatever provocations either the unhappy

happy Lords, or their Spiritual Directors might have had, to induce the one to form a deſign againſt their Sovereign's life, and the other ſo readily to ſecond it; it does not appear, that the *two Ruffians*, who were hired to give the blow, had any provocation at all, nor the leaſt temptation to engage in ſo black an affair, beſides the wretched pittance of twenty or thirty moidores to be divided between them. How prone muſt that people be to acts of blood-ſhed; and how precarious the lives of ſubjects, where even that of a ſovereign is held at ſo vile a price! May it not be ſaid, without much exaggeration, that two Ruffians could not be eaſily found in any other part of the known globe, ſo ready to imbrue their hands in the blood of their King, for ſo inſignificant a reward? In a word, I cannot agree with Mr. Whitfield, that Prieſts in Portugal may be hired for a trifle to ſtab any man they pleaſe; ſince all the world knows, that men of their cloth, and eſpecially Jeſuits, have too much regard to their own perſonal ſafety, to expoſe themſelves to ſuch dangers; and indeed, what neceſſity is there of doing ſo, when they can ſo eaſily hire others, for a trifle, to do their work for them?

Having thus given you my ſentiments on the three charges of Diſhoneſty, Lewdneſs, and Murder, brought againſt the Britiſh Nation, I ſhall take leave of the Satyrical Reviewer, in my next, with ſome remarks on a few other paſſages, which, perhaps, may be thought

more extraordinary than any of the preceding, and then enter on a more intereſting ſubject. I am, *&c.*

LETTER XIX.

SIR,

I Am afraid you will think I have given myſelf more trouble than was neceſſary, in dwelling ſo long on the odious Parallel between two Nations in amity with each other; and ſome, I doubt not, will be offended at certain paſſages in the preceding letters, which may ſeem too ſtrong. The only apology I can make, is, that the inſolence of the Mercenary Tool, who ſubmitted to the infamous taſk of abuſing his own country in ſo outrageous a manner, forced me to it. If I have ſaid ſome diſagreeable things, I have ſaid nothing but the truth, nor referred to any facts but ſuch as are public and notorious; whereas it ſeems ſcarce credible, that any Foreigner, acquainted with the genius and manners of both Nations, ſhould not perceive, that Britain is one of the laſt countries on earth to be parallell'd, in either of the three articles afore-mentioned, with that of Portugal. How little reaſon has this Hireling to complain of the licentiouſneſs of our Preſs? What treatment would a Portugueſe meet with at Liſbon, who, at the inſtance of a Britiſh Miniſter,

niſter there, ſhould publiſh ſuch a Libel as the Satyriſt has done, againſt his own country, and that in his native language * ?

How far this doughty performance may have been approved abroad, or what impreſſion it may have made on *our good friends and allies*, I know not; but this I know, that, if they really think us to be but half ſo lawleſs and profligate a race as we are deſcribed, they have no great reaſon to court our friendſhip or value our alliance. One thing I can aver on my own knowlege, that, whatever liberties ſome of our writers have taken, in characterizing that Nation, ſome of theirs have repaid us ten-fold in the ſame kind. Among many inſtances, I remember to have ſeen a ſmall Quarto Volume, entitled, *Hiſtoria Univerſal*, the author of which thus ſums up our character: *Em fim, os Inglezes ſão a peſſima Nação de Europa; gente, ſem ley, ſem fé, e ſem Deos:* that is, The Engliſh, in fine, are the vileſt nation in all Europe; a people, without law, without faith, and without God. Our Satyriſt ſeems to have drawn his copy from this beautiful original: the features are undoubtedly the ſame, tho' ſomewhat larger, and the colourings laid on thicker.

* Our good Friends and Allies, on the commencement of the preſent war, ſuffered the French Ambaſſador at their Court to publiſh a moſt abuſive and virulent Libel againſt the Britiſh Nation, but had ſo much more regard for us than our Engliſh Satyriſt, that they refuſed to grant a licence, which that Miniſter had earneſtly ſolicited, for printing it in the language of the country.



But you muſt not imagine, that Satyr is this man's only talent; for, when Panegyric is neceſſary, he knows how to pay thoſe compliments, which his Maſters are ſo remarkably fond of. "Surely, ſays he, no people deſerve our eſteem more than the Portugueſe; for envy itſelf muſt own, that they are an hoſpitable People to ſtrangers in general; their men are brave, generous, and ingenious: their women are not more amiable for their wit and beauty, than for their ſprightlineſs, affability, piety, and *chaſtity*; their Clergy, whatever be their doctrines, (which concerns us not) are reſpectable in their conduct, and, tho' they may have the common frailties of other men, have the *diſcretion* to keep them ſo well out of public view, that their external deportment is rather exemplary than reproachable to every eye but that of a prejudiced Bigot. Their Gentry are courteous and magnificent, and their Tradeſmen in general faithful in their agreements, and honeſt in their dealings. Such is the general, unbiaſſed character of this injured People. —— And this I can, with ſtrict truth, vouch on my own perſonal knowlege, no man having had more opportunity of acquiring a thorough inſight into the cuſtoms, character, and genius of that Nation, than myſelf. Not that I have *any intereſt* in riſing up in their defence. So far am I from having any advantage to biaſs me, *that I have rather been a loſer by the Portugueſe*, and yet I muſt do them the juſtice, not to impute my loſſes to their fault, but to my own ill for-

tune. *I muſt own, that, of the many Courts and Countries I have ſeen, I know of none, which,* next to my own, *abounds with ſo many moral and ſocial virtues as Portugal.*

In this ſtrain the Panegyriſt goes on for ſeveral pages; but, I think, what I have quoted, will be ſufficient to convince you, that the character he has given of the Portugueſe, is as much the reverſe of ours, as words could poſſibly draw it, or at leaſt, was ſo intended. The former, we find, are complimented with every virtue which can render a people truly reſpectable; whilſt the latter are allowed no other qualities but ſuch as they ought to be aſhamed of. To obviate all objections which might be ſtarted to ſo ſtrange a proceeding in an Engliſhman, we are ſolemnly aſſured, that he had no ſuch thing as ſelf-intereſt in view, or any other inducement but merely to do juſtice to that injured people. But ſo it happens, that this very proteſtation has raiſed a ſuſpicion in the generality of his readers, that he was conſcious of the baſe part he had acted, and ſomewhat apprehenſive of being reproached for it; and indeed it ſeems utterly incredible, that any man ſhould have taken ſuch pains to vilify his own country, in favor of Foreigners, without ſome valuable conſideration. To give the greater air of probability to the title he has aſſumed of a Merchant, as well as to his diſintereſted motives on this occaſion, we are told of his loſſes in Trade, which may be literally true; ſince every one knows, that Fryars and Secular Prieſts,

as well as Jeſuits, carry on both temporal and ſpiritual traffic at once, without any diminution to their ſacerdotal character; and as all branches of Trade have their viciſſitudes, it cannot be thought very ſurpriſing, that Father *Bl—the*, who has full as much right to negociate in both theſe capacities, as any of his brethren, ſhould, like other men of buſineſs, ſometimes meet with diſappointments in the one as well as the other.

But, notwithſtanding he has beſtowed ſuch lofty encomiums on his Patrons, inſomuch that, one would think, at firſt view, it were ſcarce poſſible to raiſe them higher; yet alas! how unluckily does he overſet all the fine things he has ſaid of them, by adding at laſt, as the ſum total of their character, that, *of the many courts and countries he has ſeen, he knows of none, which, next to his own, abounds with ſo many moral and ſocial virtues, as Portugal.* A moſt wretched compliment indeed! For if, after all, this reſpectable people abound with no other moral and ſocial virtues, than what he has beſtowed on us, what elſe are they to be reputed, but a pack of *Thieves*, *Libertines*, and *Cut-throats?*

It may not be impertinent juſt to take notice here of what this incomparable writer ſays, with reſpect to the *Preſent voted by Parliament*, and tranſmitted to Liſbon, on receiving the news of the Earthquake. This perhaps will be thought the moſt extraordinary paſſage in the whole Review. " When the Court of Portugal, ſays he, did England the *diſtinguiſh-*

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ing honor, which it refuſed to every other nation, of *graciouſly accepting the ſmall token* we ſent it, of our ſincere affection and ſympathy, it undoubtedly gave the ſtrongeſt proof poſſible, of its friendly confidence in us. But it certainly did not mean, by ſo doing, to give us the liberty of wantonly abuſing it."

'Tis no hard matter to gueſs, by whom theſe notable words were dictated, and ſome, I apprehend, will be apt to ſay, that they breathe the very ſoul of the Portugueſe Nation. But, to wave a point which affords ſuch copious matter for ſpeculation, let me aſk this man, who ſeems to have the glory of that people ſo much at heart, a ſerious queſtion or two. In what does the wanton abuſe he mentions conſiſt? Some of our ſcribblers, it ſeems, have been ſo audacious as to make a jeſt of their miraculous images, and even to give pretty broad hints, that they do not look on the holy Inquiſition as the moſt righteous tribunal in the world. But is this any thing new or ſtrange here? Knows he not, that we live in a country, where the Legiſlature itſelf cannot ſtop the tongues and pens of thoſe, who think fit to utter their ſentiments, with the ſame freedom, on matters which appear to us of infinitely more weighty concern than the beſt of their innumerable *Noſſas Senboras* * in Portugal.

But,

* Not only every church and chapel, but moſt ſtreets in Liſbon, as well as all other towns and villages, nay, even the public roads, have an image of the Virgin Mary, who



But, whatever abuſe or wantonneſs may be diſcovered in our ſcribblers, have they taken more indecent liberties, with regard to the religion of that country, than the Portugueſe continually do with ours? Is any thing more frequent with them, than to make a mockery of our form of divine worſhip, and to ſtyle us in their books and ſermons, as well as common diſcourſe, a parcel of damned Heretics? And, notwithſtanding it ought in reaſon to be ſuppoſed, that we have at leaſt as good an opinion of our Church, as they have of theirs, yet I could never learn that the Britiſh Nation ever looked on theſe freedoms as authorized by that Court, purely to inſult and abuſe us; tho' I think, it ſhould be noted by the way, that 'tis much eaſier to prevent ſuch liberties in Portugal, where the King's will is a Law, than it

is always ſtiled by the natives, *Noſſa Senhora*, *i. e.* our Lady, with ſome fantaſtic title added, to diſtinguiſh them from each other, according to the caprice of their reſpective devotees. Some of theſe Idols are believed, by the populace at leaſt, to have much more virtue in them than others, for which reaſon they are moſt reſorted to. Happy is that Monaſtery which has one of this latter ſort in its keeping, as it brings in ſuch conſtant offerings. The Fryars of our Lady of the Rock of France, had good reaſon to treat her handſomely, as ſhe paid ſo well for her lodging and cloathing, the whole Community being ſupported by her means. Many perſons may be ſo ill-informed, as to take all theſe Ladies for mere uſeleſs pieces of trumpery: but this is doing them wrong; for ſome, to their credit be it ſpoken, are not without their utility, as they have always lamps burning before them; which is no ſmall convenience to paſſengers, in the dark nights at Liſbon, where there are no other illuminations,

poſſibly

poſſibly can be in England, whilſt our happy Conſtitution ſubſiſts.

I ſhall ſay but little concerning the Satyriſt's reflections on the Parliamentary Preſent: indeed he has ſo embarraſſed me, that I hardly know what to ſay. Let it ſuffice therefore juſt to hint, that, as nothing was ever given with a better grace, ſo nothing, if I am not greatly miſinformed, was ever received with a worſe, nor (as many, both natives and foreigners, report) ever applied to a worſe uſe. However, we have ſtill one conſolation left. Britain, as the Satyriſt well inſinuates, will ever have reaſon to bleſs God, for the incomparable honor that Court was pleaſed to do us, in ſo graciouſly vouchſafing to accept ſuch an inconſiderable token of our friendſhip; and Gratitude, one would think, ſhould have prompted our Legiſlature, long ere this, to have paſſed a vote of humble thanks and acknowlegement for ſo very extraordinary and unmerited a favor.

Towards the cloſe of the Review, a kind of menace is dropt, that, if we don't mend our manners, the Portugueſe may be at length induced to ſhake us entirely off, that is, as he afterwards explains his meaning, by abſolutely prohibiting our commerce. Indeed they have taken ſuch large ſtrides towards obtaining this end, that I wiſh our Merchants had not ſo much reaſon to complain, as they have done for ſome years paſt, of their finding this hint to be ſomewhat more than a menace. For, as to our once-valuable privileges in that country, if

they



they are not formally aboliſhed, ſo little regard is paid to them, that I myſelf have heard a great officer of the Cuſtom-houſe of Liſbon, replying to one of our Merchants, who remonſtrated againſt the infraction of one of the principal articles, that they were good for nothing elſe but to wrap butter and cheeſe in. The two late *Proverdores*, or Comptrollers of that Cuſtom-houſe were avowed enemies to the Britiſh Factory; and never neglected the leaſt opportunity that offered, of embarraſſing their commerce, and mortifying their perſons. The acts of wanton tyranny and injuſtice, which theſe two men committed, are ſcarce to be numbered. With reſpect to our preſent Trade there, it is, I believe, generally allowed not to be the fourth part of what it was; and, as to that of Porto, if the Factory there is to be credited, 'tis reduced almoſt to nothing, ſince the new-eſtabliſhed Company.

The only reflection I ſhall make on theſe innovations, is, that, ſhould the enterprizing Miniſter, now at the helm, who has, 'tis ſaid, conceived an averſion to our Nation, on account of ſome perſonal diſguſt formerly received here; ſhould this Favorite, I ſay, at length gain his point, it is much to be doubted, whether it would anſwer the end propoſed. This project, no leſs than his attachment to the French, are no great proofs of the ſuperiority of his genius, and, in the opinion of many judicious perſons, diſcover but little regard to the true welfare of his country. Time may ſhew, as it has done

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on ſo many former occaſions, that the Britiſh Alliance is of more conſequence to Portugal than all the advantages we reap from thence in Trade; on which head, it ought likewiſe to be obſerved, that we take from them little elſe but their ſuperfluities, and furniſh them in return with ſuch neceſſaries, as they cannot be ſo well ſupplied with from others. To this let me add a remark made by thoſe who are ſkilled in mercantile affairs, *viz.* that the ballance in our favor is ſeldom an equivalent for the hazards we run. In a word, I believe it may be ſaid, without leſſening the dignity of Portugal, or much exalting that of England, that, as no country in Europe ſeems better able than the latter, ſo none ſeems leſs able than the former, eſpecially at this juncture, to maintain itſelf in a ſtate of independency.

The natives of that unhappy kingdom, it is certain, are far from contented with their preſent ſituation. The Clergy are full of fears, the Nobility of reſentment, thoſe few of them I mean, who have not yet been exterminated. Every thing carries with it a gloomy aſpect, and every meaſure lately taken to break the ſpirits of the populace, already too much depreſſed, and to ſtifle their murmurs, has only ſerved to rankle the ſore. Even the patient Aſs, when over-loaden, will begin to kick; and thoſe, who once gloried in their paſſive obedience, may at length be driven to deſperation. Confiſcations, baniſhments, dungeons, racks, and gibbets, may terrify for a while; but nothing

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can ſecure the throne of a Prince but the affection of his ſubjects, and a conviction that he conſults their welfare more than his own will and pleaſure.

I ſhall ſubjoin but one word more on this diſagreeable ſubject, to wit, that nothing I have advanced in this or the preceding letters, is intended as an Encomium on our own Nation, or as a Satyr on the Portugueſe. For Vice, in ſhort, is the product of every climate; nor is there any people ſo profligate, but may be diſtinguiſhed for ſome virtues; and if the Parallel, deſigned to ſet us in ſo odious light, has, on examining the ſeveral Items of the Charge, turned out to the diſadvantage of our good Friends and Allies, they may thank their bungling Apologiſt for it, and muſt take more care for the future, in caſe any thing of the ſame kind ſhould be again attempted, to employ an abler pen, who may do juſtice to them as well as to us.

I am, with perfect eſteem, *&c.*

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LETTER XX.

SIR,

THE ſubject I am now entering upon, is of a very intereſting nature; it relates to the prodigious increaſe of Popery in this kingdom, and the cauſes to which it is owing. The remarks I ſhall make on a matter of ſuch importance, cannot be more properly introduced, than by giving you my ſentiments on a late pamphlet, entitled, *Mr. Arnold's Motives for renouncing the Popiſh and re-embracing the Proteſtant Religion.* You will here meet with ſeveral ſtriking paſſages; and 'tis ſomewhat amazing, that they have hitherto been taken ſo little notice of, conſidering how much the Public is concerned in them. Time has been, when ſuch a relation would have alarmed the whole kingdom; nor can the preſent ſilence be accounted for, but from the induſtry of thoſe, who uſed their wonted artifices to conceal it from the knowlege of the world.

Mr. Arnold, in this Pamphlet, firſt lays open the various tricks and wiles made uſe of, by his pretended friends in England, to induce him to go over to *Paris*, that he might have the better opportunity, as they inſinuated, of completing his ſtudies in Surgery; tho' in reality their deſign was to facilitate the plot which had been ſecretly formed at home, in concert with their Prieſts, of perverting him to Popery: and tho' he



he may ſeem to be a perſon of too little conſequence to have ſo many engines employed about him, yet the indefatigable pains taken on this occaſion, will not be wondered at by thoſe who know, that a Papiſt is always ready to compaſs ſea and land, to make one Proſelyte. Beſides, there was a farther view in this religious plot, as appears from the ſequel.

On Mr. Arnold's arrival at Paris, the attack, which he had not the leaſt ſuſpicion of, was immediately begun by indirect methods, as uſual. At length ſome Catholic Books were put into his hand, and one, among the reſt, particularly recommended, as a maſter-piece in its kind, and which ſubverted the very foundation of Proteſtantiſm. If you would know the name of this formidable book, it was *England's Converſion and Reformation compared*; the author of which is *Ch-ndl-r*, our Titular Biſhop, whom we have had ſuch frequent occaſion to mention. There are ſeveral editions of it, all printed in London, but generally with the name of ſome foreign place in the title-page, like the Douay-pamplet: that which is now ſelling in Holborn, altho' reprinted here with large additions, not above three or four years ago, has in its front, *Antwerp*, 1725. This ſingle book is ſaid to have made more converts to Popery than it contains letters. 'Tis certainly drawn up with a good deal of art, and carries with it ſuch a ſhew of reaſoning as may eaſily deceive not only the vulgar, but thoſe alſo, who are little converſant with the Holy Scriptures and

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Eccleſiaſtical Hiſtory. Such as are but moderately acquainted with both, will ſoon diſcover that the whole is nothing but ſophiſtry and miſrepreſentation. The author has taken the method of other Popiſh Writers: he does not attempt to prove, in the firſt place, as, one would think, he ought to have done, that the preſent doctrines and practices of the Church of Rome are founded on the word of God, but only to ſhew the indefectibility and infallibility of the Catholic Church, that is to ſay, of his own party, as he afterwards explains the matter; that the Religion introduced among our Saxon Anceſtors, by Auſtin the Monk, was the very ſame, in every reſpect, with that which had been received by the ancient Britons, in the reign of King *Lucius* *, and this the ſame which had been taught by Chriſt and his Apoſtles: conſequently, that Popery is the only true Religion; from whence it neceſſarily follows, (which is the drift of the whole Performance) that every one, who has a mind to ſave his ſoul, muſt inſtantly turn Papiſt.

I make no doubt but you have ſeen this book, and ſhall therefore ſay no more of it, than that it has too well anſwered the end propoſed, as ſuch kind of books always will do, with thoſe who leave the fountain of living waters for the broken ciſtern of human Traditions. However, it may not be amiſs to remind thoſe

* It is much to be doubted, whether ſuch a King ever exiſted. The firſt news we hear of him is in the *Geſta Pontificum*, which are known to be mere forgeries.

who



who have been perverted by the reading of it, that, ſuppoſing Popery to be the very ſame thing now, as it was in the days of Auſtin, and even in thoſe of the ſuppoſed King Lucius, (which is a moſt notorious falſity, as can be proved by a thouſand teſtimonies) yet ſtill the material point in queſtion is, whether it be genuine Chriſtianity. This can only be decided, by recurring to the uncorrupted oracles of Truth, from whence it will appear to any unprejudiced examiner, that no two things can be more widely different. As to ſuch as have not yet been perverted, but may perhaps have been ſomewhat ſhaken by the hiſtorical facts and ſophiſtical arguments thence deduced, it may ſuffice juſt to intimate, that many of the Popiſh Errors and Superſtitions are allowed to be very ancient: ſome of them, as I have already remarked, may be traced much higher than the apoſtolical age: but this, I apprehend, will be no great recommendation. In ſhort, as there is no end of polemical tracts, and ſo little benefit to be got from reading them, the beſt advice I can give to ſuch as have neither time nor abilities to conſult them, is the ſtudy of the holy Scripture. He who does this with a well-diſpoſed mind, and makes uſe, in caſe any difficulty occurs, of ſuch helps as are eaſily to be obtained from thoſe who have no Intereſt in diſguiſing the truth, will never embrace Popery.

I muſt here inform you, that there is another Book, of a more ancient date, entitled,

England's Reformation, which is chiefly calculated for the uſe of the vulgar. Tho' this is reckoned a very choice piece, perhaps it may never have fallen in your way, and indeed if it never ſhould, you will have no great reaſon to regret the loſs. To gratify, however, your curioſity, I ſhall give you ſome account of it. 'Tis wrote by one *Ward*, in a ſort of doggrel rhyme *, and chiefly built on the ridiculous fable of the *Nag's-head Conſecration*, which is related as moſt indubitable fact, tho' confuted, beyond all poſſibility of reply, by the learned and judicious Father *Courayer*, a Roman Catholic Prieſt, who has proved to a demonſtration, that this Tale has much leſs to ſupport it than the old ſtory of *Pope Joan*, which, ſuppoſing it to be an invention, was never pretended to have been the invention of Proteſtants, as the former undoubtedly was of Papiſts. In a word, 'tis a mere rhapſody of ſcurrility and impertinence, beneath all criticiſm.

This is the genuine character of the work, notwithſtanding which, I aſſure you, not only the whole rabble of Papiſts among us, but moſt of the better ſort are infinitely charmed with it, and never ſpeak of it, without an air of triumph. Even thoſe few, who pretend to laugh at it before Proteſtants, are too ſenſible of the ſervice it does the Catholic cauſe, and the mighty

* This book has been often reprinted. One *Meighan*, an Iriſh Bookſeller in Drury-lane, publiſhed a new edition of it, ſome few years ago, which has been ſo well improved, that 'tis now grown twice as bulky as any of the preceding.

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influence it has over weak minds, not to beſtow the higheſt encomiums on it, in preſence of their own party: I believe, there is ſcarce one of them without it, as 'tis given *gratis* to thoſe, who cannot afford to purchaſe it: the palpable lies and calumnies, wherewith it is fraught, diminiſh nothing of its merit with this ſort of people; for ſurely I need not inform you, that thoſe who are once drawn into the Catholic pale give up, from that moment, the uſe of their reaſon and ſenſes, and read nothing but what the Prieſt recommends. Nor will you be ſurprized, that men, who take their religion on truſt, ſhould yield their aſſent in matters of leſs moment. Nothing indeed can excuſe Mr. Arnold's paying the leaſt regard to ſuch books, but the ingenuous confeſſion he makes of his not being then ſufficiently acquainted with the principles of his own Religion, (the caſe of too many others, from which Popery reaps no ſmall advantage) nor verſed enough in points of controverſy, to be able to confute the ſophiſtical reaſons which perverted him to theirs.

A Popiſh Prieſt, who knows his buſineſs, and the man he has to deal with, deſires no more than two ſmall conceſſions: the firſt is, that, wherever the word, *Church*, is mentioned in Scripture, it always means the Church of Rome: the ſecond is, that this ſame Church of Rome is the one holy, catholic, and apoſtolic Church, out of which there is no ſalvation. When theſe two points are gained, which is eaſily done with ignorant people, who know not

not how to diſtinguiſh between ſophiſtry and ſound reaſoning, and do not perceive the labyrinth they are going to be entangled in, the victory is certain. For what room can there be, to doubt the truth of any thing propoſed by ſuch a guide? To tell a common Papiſt, how repugnant his belief is to reaſon, antiquity, and Scripture, or to argue about the abſurdity and impiety of many of their doctrines and practices, is only beating the air. You will never get any other anſwer from him, than what the Collier gave to the Devil, who wanted to lay his clutches on him, as ſhrewdly ſuſpecting, he was no ſound Catholic. When this man was at the point of death, Satan, it ſeems, to make ſure work, demanded an account of his faith. The Collier anſwered, he believed as the Church did; and pray, ſays Satan, what does the Church believe? The very ſame that I do, replies the Collier. Upon which the old Serpent fled away in great confuſion, and the honeſt Collier got ſafe to Paradiſe *. This, Sir, is the mighty rampart, behind which the generality of Papiſts remain invincible, and our Divines may talk and write on till dooms-day, for what they care.

I remember to have had ſome diſcourſe with one of this claſs, a man remarkably ſagacious in the management of his temporal affairs, and whom I had hitherto taken for no great Bigot in his way. It chanced, that, among other

* This ſtory is told at large in the *Flos Sanctorum*.

topics of converſation, ſomething was introduced about Religion. As I knew, it would be ſpending my breath to no purpoſe, to enter on the uſual points of controverſy, I aſked him, what he thought of that article of the Trentine Creed, which enjoins every ſoul, on pain of eternal damnation, to believe, that Rome is the *Mother* and *Miſtreſs* of all Churches. The anſwer he returned was no more than what I expected, viz. that this article, being of the ſame divine authority with the reſt, could not be doubted by any good Catholic. At this rate, ſaid I, ſome of the Daughters muſt be a good deal older than their Mother; ſince it is univerſally agreed, by the learned of both communions, that the firſt Church in the world was at *Jeruſalem*, where the brother of our Lord, and the reſt of the Apoſtles, held their aſſemblies; and that *Antioch* was the firſt city in which the profeſſors of the Goſpel were diſtinguiſhed by the name of Chriſtians, and where St. Peter himſelf preſided, long before he fixed his chair at Rome. Now, continued I, tho' the latter of theſe facts has been controverted by ſome, yet the two former were never diſputed by any, as being founded on the word of God; conſequently, if the ſcripture-account be true, that article muſt neceſſarily be falſe *.

This

*. I might have mentioned, on this occaſion, ſeveral other Eaſtern churches, planted by the Apoſtles and their Diſciples, which are ſo far from drawing their origin from Rome, that they have the precedence, in point of antiquity,

as

This point, you ſee, had nothing to do with ſubtle reaſonings or ſcholaſtic diſtinctions, but depended on plain hiſtorical matter of fact; which a Ruſtic of the moſt ordinary capacity, could as eaſily judge of, as the acuteſt Logician. But what anſwer, do you think, this man returned? Why truly, much the ſame as he had done before, and ſuch as almoſt every Papiſt is taught to make, with reſpect to myſteries of Faith, namely, that the article was not a bit the leſs credible, on account of the ſeeming contradiction; foraſmuch as the Church, being directed by the Holy Spirit, and conſequently infallible in all its deciſions, the truth of this article could not be called in queſtion, without impiety, any more than that of the Trinity, which ſeemed equally contradictory, and yet is firmly believed by us. This honeſt man, you may perceive, like moſt of his brethren, made a merit of his ignorance; but as aſtoniſhing as his ſtupidity may appear, in ſo prepoſterouſly confounding two things together, which have not the leaſt connection; in this, I aſſure you, he did not act more inconſiſtently than the moſt learned of his Church, who make uſe of the very ſame argument, in defence of *Tranſubſtantiation*; a doctrine, which, accord-

as may be proved to a demonſtration. We know, on what pretences that ambitious See has uſurped the title of *Miſtreſs*, but 'tis hard to conceive, on what foundation it claims the title of *Mother of* all churches, ſo far as to make it an article of the Creed, when nothing can be more notoriouſly falſe.

ing to the explications of it, to be ſeen in Popiſh Catechiſms, abounds with ſuch monſtrous abſurdities and palpable contradictions, as no rational creature can poſſibly give his aſſent to.

Having mentioned Tranſubſtantiation, it may not be impertinent to add a few words on this fundamental article of Popery. We Northern Heretics, (as ſome foreign Papiſts are pleaſed to ſtyle us) ſuch is our prepoſſeſſion in favor of that obſolete Book we make the rule of our faith, inſiſt, and evidently prove from thence, that there are but two Sacraments of divine inſtitution, and that even theſe, tho' partly retained by our Catholic Brethren, are moſt groſly abuſed. But what room is there to complain on this head? May it not be replied, that, if the *Mother and Miſtreſs of all Churches* has made bold to *curtail* one, ſhe has made ample amends, by her great *improvements* on the other; to ſay nothing of the *five new ones* ſhe has ſuper-added, for which we are wholly indebted to her? Moreover, ought we not to reflect, how magnificently that part of the Euchariſt, ſhe has been ſo good as to indulge the Laity in, is recompenſed, by having the ſame divine honors paid to it, as to God himſelf; nay more, as Mother-Church aſſures us, that the half is not only equal to the whole, but of infinitely more value than the entire Sacrament with us? However, it cannot but appear ſomewhat ſtrange, eſpecially to carnal Reaſoners, that the adorable wafer, even after its ſolemn deification, when the matter, tho' ſeemingly the ſelf-ſame thing,

is totally annihilated, and nothing remains on the altar, or in the hands of the Prieſt, but the *Divinity of the Son of God, united to his Humanity* *; muſt it not, I ſay, appear exceeding ſtrange, that the very Creator of Heaven and Earth ſhould ſtand in need of being kept under lock and key, as the rubric of the Maſs directs, for fear he ſhould be polluted by vermin, or devoured by rats?

Some perſons, leſs acquainted with Popery than the Goſpel, will be apt to aſk here, how any men, who pretend to the name of Chriſtians, can have the face to maintain ſo exceſſively abſurd and impious a doctrine, in ſpite both of common ſenſe and the plain word of God. The uſual anſwer, I think, is the beſt that can be given: *viz.* that the honor as well as intereſt of the Popiſh Clergy are deeply concerned to keep up its credit. They know full well, that, ſhould the myſtery be once exploded, and the ſtupendous power they pretend to, *of creating their Creator* †, by muttering a few words, ſhewn to be nothing elſe but a ſort of ſolemn Legerdemain and mere juggle, the fire of Purgatory would be inſtantly extinguiſhed, which would render Maſſes for the dead of no value, and conſequently put out the fire in the Prieſts' kitchens. How many hundred Monaſteries would tumble into ruins,

* Thus it is expreſſed in their New Creed.

† Nothing is more frequent in Spaniſh and Portugueſe Books of devotion, than this expreſſion, equally ridiculous and blaſphemous.



were this trade grown out of vogue? But the ſpiritual *Charlatans* are too ſenſible, how much their bread depends on it, not to uſe every artifice in their power, to keep the pot and ſpit going. *Eraſmus* has obſerved, that a Fryar is more alarmed at any thing which touches his Belly, than even at having the dignity of his ſhaven crown called in queſtion.

The ſame principle of blind implicit obedience, which ſupports the credit of that unaccountable and blaſphemous doctrine, holds in every other caſe, without exception, wherein the Popiſh Religion is concerned. A thorough Papiſt is no leſs tenacious of the moſt inſignificant trifle than of the moſt eſſential articles of Faith, and is as much bound to believe the neceſſity of *baptizing Bells* *, as that of his own Children.

* Tho' this expreſſion may ſeem too harſh to ſome Proteſtants, 'tis ſo far from being a calumny, that not only vulgar Papiſts, but even the learnedeſt men among them, have uſed the ſame and much harſher. The famous *Durandus* inſiſts, (de ritu eccleſ. l. 1. c. 2. n. 6.) that Bells had been, and were actually baptized in his time, and that the cuſtom was ancient. Nay more, *Rivet* has fully proved, (Sum. Controv. trac. 2. qu. 17.) that this ceremony is ſtyled, in an old Pontifical, *ſalutare ſacramentum*. Indeed, as Mr. *Stopford* well obſerves, in his *Pagano-Papiſmus*, they have little reaſon to complain at our charging them with treating it as a real Sacrament, which is ſomewhat more than barely giving it the title. "For what, ſays he, is wanting in the baptizing of Bells, which is not uſed in the baptizing of Children? The whole external form is obſerved, God-Fathers and God-Mothers are appointed, names are given to them, they are cloathed in white linen, *like the ancient Catechumens*, ſprinkled with water, anointed with

Children. Indeed his Church has appointed as ſolemn an office for the one as the other. For my own part, I can perceive no difference between them, but that the former is performed on inanimate bodies, and the latter on living perſons. He is alſo obliged to believe, on the ſame principle, that *Salt and Spittle*, with twenty other things of equal importance, are as neceſſary to the due performance of the Sacrament, as the matter and form which Chriſt himſelf inſtituted; that not only every article of their new Creed is to be held in equal veneration with thoſe of the old one, but every old Pagan Rite and new-invented ceremony, many

with Chriſm, the Holy Ghoſt is invocated on them, *&c.*"— There are ſeveral ancient Rituals, ſtill extant in England, which confirm this account. The truth is, moſt of the idle ceremonies here mentioned, are retained, even in the modern Pontifical, out of which ſome glaring paſſages have been ſtruck, purely to avoid the ridicule of Proteſtants; and every one of them are in uſe to this day in ſome Popiſh Countries, with many additional ſuperſtitions, which the Apoſtolic See connives at. Our modern Engliſh Papiſts, it is true, do not baptize Bells. But why do they not? For a very ſubſtantial reaſon, that is, becauſe they have no Bells to baptize, except the little one they are wont to tinkle, at the elevation of the Hoſt, or, as the Portugueſe more emphatically expreſs it, *ao levantar de Deos, i. e.* at the lifting up of God. But their religion, tho' it does not make the ſame external appearance now, as it did before the Reformation, is ſtill the very ſame thing at the bottom, and would naturally run into its old *Catholic* cuſtoms, were it not for certain obſtacles. In a word, as the religious ceremony we are ſpeaking of, comes under the article of thoſe *pious and approved Rites*, which the Creed of Pius IV. enjoins, the expreſſion I have made uſe of, cannot be thought too ſtrong.

of



of which have a mere arbitrary meaning, and ſome no meaning at all, ſet on a level with both.

This ſhort digreſſion, I flatter myſelf, will not be thought wholly foreign to the preſent ſubject, as it ſerves to ſhew, in ſome degree, what genuine Popery is, and how wretched an exchange Mr. Arnold had made, in leaving the pureſt Church in the world, to embrace the moſt corrupt. For, in ſhort, tho' he was not totally reduced in France, yet, as the weighty argument urged in thoſe choice books above-mentioned, joined to the various artifices uſually practiſed on theſe occaſions, had made ſuch impreſſion on him, that he was now in a fit diſpoſition to become a good Catholic, the finiſhing ſtroke was eaſily given in his own country, to which he ſhortly after returned, in hopes of meeting, as he had been aſſured, with great temporal as well as ſpiritual advantages in the change. But how miſerably did he find himſelf diſappointed, and that all the aſſurance made him, with regard to both, ended, as the former generally does, and the latter always, in nothing but empty words! A ſituation truly deplorable! To ſee his worldly affairs more embaraſſed than ever, and, at the ſame time, to loſe that peace of mind, which alone can ſupport a man in his diſtreſſes!

Theſe circumſtances evidently ſhew, that Mr. Arnold, when he threw himſelf into the hands of the Jeſuits, was but ſlenderly acquainted with the principles of theſe men, who had

had been ſo inſtrumental to his perverſion, no leſs by their magnificent promiſes of ſervice, than by their deluding ſophiſtry. Had he then known but the twentieth part ſo much of them as he does at preſent, he might have eaſily convinced himſelf, that even the moſt ſolemn oaths of Jeſuits are no more to be truſted than their promiſes; ſince it is an eſtabliſhed maxim with them, that he, who has no intention to keep either, may lawfully break both; and, no doubt, it was with a view to this well-known principle of theirs, that our Legiſlature inſerted, in the Teſt-Oath, the clauſe relating to equivocation, and mental reſervation. But of how little force are the wiſeſt of human Laws to reſtrain thoſe who can ſo eaſily evade the laws of God! However this clauſe may affect other Papiſts, (tho' even theſe can find loop-holes enough to creep out at) a Jeſuit claims a right of putting his own interpretation on the words, quite contrary to their obvious meaning; conſequently, no kind of oath, in what form ſoever drawn up, can bind ſuch men.

But to dwell no longer on a fact ſo notorious, let us return to Mr. Arnold. As we have now brought him back to England, it is time to explain here what I before hinted at, *viz.* that the Popiſh party had a farther view in taking ſo much pains about him. 'Tis no ſecret, that when a Romiſh Prieſt has been ſo ſucceſsful as to make a ſingle convert in any houſe, eſpecially if it be the Maſter or Miſtreſs, he deſpairs

not



not of ſoon drawing in the whole family. This was exactly the caſe of Mr. Arnold, who being found of eaſier acceſs than his wife, they firſt ſecured him, and then took an opportunity of ſetting their engines on her. She was, as appears from the narrative, a ſtrict Proteſtant, and had yet no ſuſpicion of her huſband's converſion, or that thoſe, who ſo frequently viſited at her houſe, and ſometimes entered, as it were by chance, on religious topics, were Jeſuits in diſguiſe.

The requiſite meaſures having been now concerted, it was judged expedient to begin the attack, with the old argument about the one Catholic Church, which few women can diſcover the fallacy of. This, by degrees, made ſome impreſſion, and cleared the way for what followed. However, as they perceived, ſhe ſtill retained a ſtrong averſion to certain things which wavering Proteſtants are always ſtartled at, ſuch as the worſhip of images, invocation of ſaints, *&c.* in order to get over this obſtacle, the common tricks were made uſe of. The Jeſuit, who undertook the management of this affair, was too well acquainted with his buſineſs to inſiſt at preſent on the neceſſity of ſuch points; as this he knew, might have alarmed her. On the contrary, he behaved with great moderation, and, after telling her, that theſe matters had been groſly miſrepreſented, proceeded ſo far as to declare, that they were of little conſequence, and might be diſpenſed with. As he made ſuch large conceſſions, there did

not

not appear to Mrs. Arnold any thing very extraordinary in the change; and what conduced not a little, as it may be preſumed, to facilitate the work, was, that her Spouſe had already embraced the ſame religion. In fine, ſhe yielded at length to their importunities, and immediately her little daughter was taken from a Proteſtant School-miſtreſs, and put to a Popiſh one. Thus the whole family were made good Catholics, with a moral probability of all their deſcendants being added to the fold, beſides ſuch relations, friends, and acquaintance as they might in time prevail upon, to encreaſe the number of the Faithful, as every Papiſt is bound to endeavour, on pain of mortal ſin.

This was no inconſiderable acquiſition, and afforded juſt cauſe of triumph to the whole party. But as to the deluded Proſelytes, they ſoon experienced what every one does, who forſakes the plain direct road of truth for the bye-paths and intricate mazes of error, and hopes to find any other way to Heaven than that pointed out by the Goſpel. The myſtery of iniquity now began to work, and Popery to appear in its proper ſhape. Thoſe points, which at firſt had been ſo ſlightly paſſed over, as matters of little or no conſequence, were now found to be ſtrictly enjoined as articles of faith; and, to ſhew the ſincerity of their converſion, it was abſolutely neceſſary to believe and practiſe whatever their *infallible* church commanded. This is the conſtant artifice of our Miſſionaries, who never acquaint thoſe they attack with the eſ-

ſentials



ſentials of Popery, till they are ſo well ſecured, that there is little danger of their eſcape. When the chain is once firmly rivetted, ſhould any glimmering of reaſon be left, to what end can it ſerve, but to convince them, that they ought to make no uſe of it? A Papiſt, who acts conſiſtently with his principles, neither does, nor can apply it to any other purpoſe, in matters of religion. I have obſerved the ſame methods to be taken in foreign countries, where the credulous Proſelytes find too late, that the conceſſions made in the beginning were only decoys to draw them in, and that, notwithſtanding their ſecret diſapprobation of what is afterwards enjoined as an indiſpenſable duty, they have no other remedy but to burn incenſe to the Queen of Heaven, and to conform to all the idolatrous practices of the natives.

Having thus ſhewn, by what means Mr. Arnold and his family were perverted, I ſhall acquaint you, in my next, how their Spiritual Director exerted his prieſtly authority, with ſome other paſſages, which perhaps will amaze you more than any thing hitherto related. I am, *&c.*

LETTER XXI.

SIR,

YOU know pretty well what the Inquiſition is, and need no information, I preſume, about the nature of an *Index expurgatorius*. Now perhaps you will be apt to imagine, that theſe two main pillars of Popery are to be met with no where, but in Spain, Portugal, and Italy: but this, I aſſure you, is a miſtake: for, even in England, we have a ſpecies of one as well as the other, and both exerted, on certain occaſions, with little leſs rigor than in thoſe Catholic countries. There is nothing which our Miſſionaries dread ſo much as ſeeing a Proteſtant Book that has the leaſt tendency to Religion, in the hands of one of their proſelytes, or any of their old flock: moſt of theſe indeed have been ſo well taught, and are ſo thoroughly perſuaded of the pernicious effects of ſuch kind of books, that they never read, or ſo much as look into them; and as to thoſe few, who venture now and then to caſt an eye on them, they do it generally with ſuch ſecrecy and caution, as if a troop of Familiars were ruſhing into their apartments, with a mandate from the Holy Office, to ſeize on the prohibited ware as well as its owners.

The inſolence of theſe Miſſionaries would ſeem incredible to thoſe, who know not what it is to be prieſt-ridden. There are great numbers

bers both of old and new Catholics, in this land of Liberty, as full of blind obedience to their ghoſtly Fathers, as in the moſt bigotted parts of the world. Whereſoever theſe men have once gained footing, their domineering ſpirit is not to be expreſſed, nor can be equalled by any thing but the ſervility of thoſe, who give up body and ſoul to their direction. There is ſomething in Popery which naturally debaſes the mind, always elated with falſe hopes, or depreſſed with falſe terrors; it caſts a miſt before the underſtanding, which can ſee nothing but through deceitful mediums.

There cannot, I think, be a more glaring inſtance of the truth of this remark, than the treatment Mr. Arnold and his wife ſubmitted to, after they had put their necks under the iron yoke. The Jeſuit, who had now the management of their conſciences, inſtantly began to exert his power, by peremptorily commanding them to bring forth all the books they had in the houſe. This order was obey'd, without the leaſt heſitation. Some of them he burnt, and others he carried away with him. Among thoſe peſtilent books, committed to the flames for hereſy, was *The whole duty of man*. Even the old Family-Bible narrowly eſcaped the ſame doom: it was indeed, on their humble remonſtrance, ſuffered to be thrown by into ſome corner, as a uſeleſs piece of lumber, but with the ſtricteſt injunction not to look in it.

As the Junto had ſufficient reaſon to flatter themſelves, from this ready compliance of their Converts,

Converts, that there was little danger of a relapſe, and that Mr. Arnold would make no ſcruple of coming into any meaſures they might propoſe, to ſerve the ends of the Society, he was now warmly attacked from different quarters, to induce him to atteſt a fact, extremely dubious in itſelf, and which he always diſclaimed the knowlege of, in order to blacken a third perſon, againſt whom they had ſworn vengeance. If you will take the trouble of peruſing the two letters on this ſubject, inſerted in a pamphlet publiſhed by the Rev. Mr. Corpe, with the following title, *Some very remarkable facts lately diſcovered, relating to the conduct of the Jeſuits, with regard to Mr. Bower*, you muſt be convinced, that great pains were taken, and ſome very indirect arts made uſe of by theſe men and their adherents, to fix a crime * on him, which, it does not appear, from the evidence hitherto produced, can be juſtly laid to his charge, or rather, I may ſay, which evidently appears to have no foundation at all, except in the vindictive and malevolent diſpoſition of a ſet of men, who, as they know how to juſtify the blackeſt villainies in their own party, ſo they have the art of transforming the moſt indifferent actions of ſuch as they are offended with, into the fouleſt crimes.

* The charge was, that he had courted Mr. Arnold's Siſter, and after having made her a promiſe of marriage, baſely married another woman; which uſage ſo deeply affected her, that ſhe broke her heart upon it.



I have often told you, that 'tis far from my deſign to clear up the Hiſtorian's conduct, either in private or public life. I know of none who ever took him for a Saint; nor did I ever hear that he himſelf pretends to be one; which, I believe, he might do, with a much better title than many of his quondam brethren, who put on ſuch airs of ſanctity. But, whatever his conduct may have been, why ſhould he be painted blacker than he is? With regard to the preſent charge, what proof can be required of any man's innocence, ſtronger than the inſtance now before us, by which it appears, that the only perſon, whoſe teſtimony Mr. Bower's enemies ſo anxiouſly ſought after, and who muſt have been acquainted with the fact, had there been any foundation for it, has ſo publicly and ſolemnly declared, that he was an utter ſtranger to it? Should the Junto, after ſo long and fruitleſs a ſearch for real letters on this head, be able at length to produce five hundred, they would, in the opinion of unbiaſſed Judges, appear in no other light than the ſix already publiſhed, notwithſtanding the ſimilarity of hand ſhould be full as ſtriking in the former as the latter. The world would naturally conſider, to what end they were produced, that they came from a ſet of men, whoſe veracity is always to be ſuſpected, who ſtick at nothing to gratify their revenge, who have been frequently detected in forgeries of the ſame nature, nay more, who have always certain members of their Society, whoſe chief employment is to

counterfeit the hand-writing of others. Jeſuits, no doubt, like any other men, may poſſibly ſpeak truth, but are liable to the misfortune attending all notorious Lyars, that is, of ſeldom or ever being believed.

Mr. Arnold, notwithſtanding their repeated ſolicitations, was not yet become ſo thorough a Papiſt, as to be capable of atteſting what he knew nothing of, tho' it were for the ſervice of his new Religion. The doctrines he had learned, as oppoſite as they were to thoſe of the Goſpel, had not made ſo deep an impreſſion on him, as to have eraſed all notions of Moral Honeſty. But the Junto, always keeping the main point in view, ſoon threw another temptation in his way, of a different nature, and far more intereſting to the Public. Mr. Arnold, it ſeems, not long after his converſion, had received an offer, from a certain Board, of being employed on the ſame ſervice he had been in before, namely, to take care of the ſick and wounded. This offer he communicated to one of the principal Agents of the Catholic party, whom he ironically ſtyles the *Pope's Nuncio*, tho' indeed, conſidering the man's character and occupation, I think it no improper title; nor is it very improbable, but there may be ſome ſuch real perſon among us; for the Pope undoubtedly has full as good a right to appoint Nuncios here, as, it is certain, he does Biſhops. Be this as it will, the Nuncio he ſpeaks of, whether real or nominal, was at firſt abſolutely againſt his accepting the Poſt, becauſe no *Maſs*

was to be had in the place; but, on ſecond thought, he readily gave his aſſent, provided the new Proſelyte would carry a Prieſt with him, *to ſay Maſs privately*.

Now altho' the averſion this zealous Nuncio at firſt expreſſed to Mr. Arnold's accepting the Poſt, might be agreeable to his principles, and ſo far carried with it ſome ſhew of honeſty, yet the latter advice, which was no leſs agreeable to the jeſuitical maxims he followed, had not quite ſo honeſt an appearance. Mr. Arnold, however, could not be induced to act ſo baſe and hypocritical a part, as to get his bread under a Government, which his Religion obliged him to be a mortal enemy to; in this, far more ſcrupulous than ſome other perſons, who, if any credit may be given to the boaſts of Popiſh Prieſts, have taken the oaths, as good Proteſtants, and yet hear Maſs privately. I cannot poſitively aver on my own knowlege, whether this boaſt of theirs has any foundation; but certain it is, that they do make ſuch boaſts, and that theſe boaſts, whether true or falſe, ſhew what an amazing height of inſolence they are got to, and the little regard they pay to our penal laws, which I myſelf have often heard them make an open jeſt of.

Nothing is more frequent in the mouths of theſe men, than to inſinuate among unreflecting Proteſtants, as well as their own party, that the greater part of our Nobility, Gentry, and Clergy, are concealed Catholics, and only wait for a favourable opportunity to declare themſelves.

ſelves. This inſinuation, tho' ſo notorious a calumny, has produced ſurprizing effects. With regard to the Nuncio's advice to Mr. Arnold, I have been in the company of one of their Prieſts, who was ſo impudent as to plead in favor of ſuch vile prevarications. He aſſerted, among other fallacious arguments, that, ſince a Catholic could do the duty of an office, at leaſt as well as a Proteſtant, he was under no obligation of declining or renouncing a Poſt, from a regard to unreaſonable laws, the breach whereof none were accountable for, but thoſe who had ſo unjuſtly impoſed them. He farther added, with the brazen front of a Fryar, that he himſelf had made ſome Converts, who kept their Religion and their Poſts too, without any ſcruple. It is hard to determine, which is moſt aſtoniſhing, the folly or effrontery of this man; but, whatever foundation there may be for ſuch ſtories, one thing is beyond diſpute, that, in theſe caſes, there are ſalvos enough to quiet the moſt clamorous conſcience *.

Mr. Arnold informs us, among other intereſting paſſages, that the Jeſuits being now perſuaded, that he was become entirely their own, from this laſt inſtance of his ſelf-denial, in refuſing ſo lucrative a Poſt, (which, notwithſtanding his repugnance to follow their advice, diſ-

* I am now convinced, beyond all doubt, that there have been very lately ſome inſtances of this kind, particularly in the Army and Navy, and, if neceſſary, could mention the perſons names; ſo that there is little reaſon to queſtion the truth of what the Prieſt aſſerted.

covered no ſmall attachment to his new religion) they put great confidence in him, and diſcloſed many ſecrets of the Order, which, he believes, they heartily wiſh, they had concealed. He mentions the treaſonable healths they are wont to drink at their private Juntos; but this is no novelty among all ſorts of Papiſts. He likewiſe gives pretty broad hints of ſome dangerous deſigns carrying on againſt the preſent Government; which is not at all improbable, if we may judge from their avowed principles, and former practices, which have more than once brought this kingdom to the brink of ruin. Our records ſufficiently demonſtrate, that there is nothing ſo horrid or deſperate, which Jeſuits are not capable of.

But why, ſay you, did not Mr. Arnold inſtantly divulge whatever he knew of their tranſactions, wherein the Public was ſo deeply intereſted? The reaſon he gives for his ſilence, is the dread he was under of that implacable ſpirit of revenge, which he had ſo often obſerved in the whole Society, and that they would find out ſome method or other to wreak their vengeance on him, as they had done on ſo many others, whom they had marked out for deſtruction. However unſatisfactory this excuſe may appear to ſome, it muſt be allowed by thoſe who are acquainted with Jeſuitical Maxims, that he had more than ſufficient cauſe to apprehend the worſt. Can it be ſuppoſed, that men, who make no ſcruple of fomenting Rebellion, overturning of States, and murdering of Princes, would

would pay the leaſt regard to an hundred ſuch lives as that of Mr. Arnold? A ſingle Jeſuit, when provoked, is always more to be dreaded than any other man. What then may not be apprehended from the united reſentment of the whole Society? May it not be farther offered in excuſe of Mr. Arnold's ſilence on this head, that, conſidering the little encouragement he met with from thoſe whom it moſt imported to make a proper uſe of the intimations he had already given, it could not be reaſonably expected, that one, ſo friendleſs, and reduced to the laſt extremity by the malicious combinations of ſuch formidable enemies, ſhould oppoſe himſelf *ſingly* to the rage of the whole body?

But, to dwell no longer on this point, let us come to the principal incident, which made Mr. Arnold ſick of his new Religion, and ſo far occaſioned the opening of his eyes, as to be the means of reſtoring him to his former liberty. The divulging of this incident gave thoſe Hypocrites a mortal uneaſineſs, not ſo much from the enormity of the thing itſelf, as for fear of the conſequences; to prevent which, the moſt wicked expedients were taken, ſuch as none but Jeſuits are capable of, in order to ſtop his mouth from telling farther tales. In my next, I ſhall give you a ſummary detail of the fact, from Mr. Arnold's own narrative; and, in the interim, take notice, by way of introduction, of ſome remarkable paſſages relating to it.

A certain *Popiſh* Lady, we are told, had taken a poor *Boy* from his *Proteſtant* Parents in



the country, and brought him up to town, on a pretence of providing for him, but, in effect, to make a Convert of, as ſhe had already done of two Brothers and a Siſter of his, on the ſame charitable pretext. This, it ſeems, is the general practice of the Nobility and Gentry of that perſuaſion, who always take care, on theſe occaſions, either to place out the children, thus decoyed up, in families of their own religion, where their innocence is ſoon perverted, or elſe to ſend them to foreign Seminaries, where they are irrecoverably loſt both to Church and State, and, which is ſtill worſe, become an eternal plague to both. You may eaſily imagine what numbers muſt be gained over to Popery by theſe two methods alone, to which I ſhall confine my preſent reflections; tho' there are many other artifices made uſe of for promoting the ſame end, which is neither more nor leſs than to bring our necks again under that iron yoke, which our forefathers found ſo inſupportable.

With regard to the firſt method, it is evident, that ſuch perſons as are in low circumſtances, and burdened with children, muſt naturally rejoice at the proſpect of ſeeing them well ſettled in the world; and as, on theſe occaſions, not a ſingle word is dropt about religion, the charitable offer appears in its moſt amiable colors. The real deſign is ſo well concealed, that they have not the leaſt ſuſpicion of it, till it be too late, meaſures being ſo well concerted, that the Children themſelves, when thoroughly inſtructed in their new Faith, frequently

quently become inſtrumental to the perverſion of their own Parents: for, as I obſerved, in Mr. Arnold's caſe, one Convert in a family greatly facilitates the reduction of the reſt.

The other method proves ſtill more ſucceſsful, and this Nation will ever have cauſe to rue its effects. When Philip II. of Spain found what a general averſion the people of Britain had to Popery, and that the Recuſants, who were then but few, in compariſon of the preſent generation, would, in all probability, be ſoon perſuaded to conform to the National Church, he took the moſt effectual means which human Policy could ſuggeſt, to fruſtrate every effort of our Legiſlature for this ſalutary purpoſe, and to perpetuate feuds and diſſentions among us, by founding Seminaries, in every part of his wide-extended dominions, for the education of Britiſh Youth *gratis*. Here the principles of diſloyalty and rebellion, with an implacable hatred to the conſtitution of their native country, are ſo deeply impreſſed on their minds, as ſcarce ever to be eradicated. All our Catholic Neighbours, either out of zeal or policy, followed that crafty Prince's example *. As

* The number of theſe pernicious Seminaries will appear incredible to thoſe who have made no enquiry into the matter. Philip erected ſeveral colleges, monaſteries, and nunneries, for the Engliſh, Scotch, and Iriſh Youth of both ſexes, in many parts of Spain, Portugal, Flanders, and Italy. The other branch of the houſe of Auſtria did the ſame in various parts of their hereditary dominions, particularly at Prague. There are others alſo in ſeveral cities of

As every one of theſe Nurſeries are conſtantly ſupplied from each of the three kingdoms, and the young plants, when grown up to a proper ſtate of maturity, all tranſplanted back to their native ſoil, you may judge what ſwarms of Miſſionaries theſe Iſlands muſt be over-run with.

In the time of Sir Edwin Sandys, who lived upwards of a century ago, the Popiſh Party made their public boaſts, that theſe Seminaries furniſhed England with a much greater number of Prieſts and Fryars, than both our Univerſities, of Miniſters to the eſtabliſhed Church. But how prodigiouſly muſt the number have been ſince encreaſed, if any judgment is to be formed from the multitude of chapels erected, within theſe few years, in ſo many quarters of this great city, (to ſay nothing of thoſe in private houſes) where the Prieſts, as well as their

of Germany, as at Ratiſbon, Wirtzberg, and Erfurt. Much about the ſame time, three colleges were eſtabliſhed at Rome, the one for Engliſh, the ſecond for Scotch, the third for Iriſh Jeſuits, beſides the funds for ſecular Prieſts, and Fryars of different Orders. The French, as every one knows, have a conſiderable number of this kind of Seminaries at Paris and other noted cities. In Liſbon alone, there are at preſent no leſs than five. I have been aſſured by an Iriſh Papiſt, that, excluſive of ſecular Prieſts and Jeſuits, there are now, in that kingdom, near eight thouſand Fryars; and am informed, on good authority, that, in the ſingle college of St. Omer's, belonging to our Engliſh Jeſuits, there are ſometimes two or three hundred Engliſh Youth at one time, who have been ſent thither for education, or the miſſion. See Letter XXXV. relative to this College.

Congre-

Congregations, ſet the laws at open defiance, and even dare to inſinuate, that it would be dangerous to attempt ſuppreſſing them! I ſhall juſt mention ſome facts to convince you, that it may be dangerous indeed to attempt it, ſhould theſe men be permitted much longer to continue making Proſelytes.

Formerly our Engliſh Miſſionaries were ſufficient to manage here the whole buſineſs of Converſion themſelves; but the harveſt, of late, is grown ſo plentiful, that they are forced to call in the aſſiſtance of their fellow-laborers from Ireland. It has often aſtoniſhed me to ſee ſuch ſwarms of Prieſts and Fryars from that kingdom, ſtrolling about here, in all ſhapes and diſguiſes, ſeeking out their prey. Some of them indeed, for fear of accidents, have aſſumed the title of Chaplains to foreign Miniſters, and, as I am well informed, live in a ſort of community, in houſes contiguous to their chapels, or under their protection; a liberty, which no Britiſh Miniſter ever aſſumed, nor would be allowed, in a Popiſh Country. But the greater part of them laugh at theſe precautions, apprehending ſo little moleſtation, that they think it a needleſs trouble to apply for ſuch protection. In a word, their inſolence is grown to ſuch an height, as to give juſt cauſe of alarm; and if the ſpreading of Popery, which is of ſo malignant a nature as to affect the very vitals of our Conſtitution, be not ſoon checked, the malady may become incurable. Far be it from me to wiſh, that even Papiſts themſelves

ſhould

ſhould be deprived of that liberty of conſcience which they refuſe to all others, and much leſs that we ſhould follow the unchriſtian example they have ſet us, in raiſing any thing like a perſecution againſt them. Could we make them loyal ſubjects, like thoſe of every other denomination, and prevent their perverting others, perhaps they might be ſuffered to enjoy their ſpeculative errors, without much danger to the Public; but neither of theſe things is ever to be expected. Indeed, the very ſpeculative errors of Papiſts have a tendency to the deſtruction of every thing which can be dear to a Proteſtant Nation. However, let them have as much indulgence as the Legiſlature ſhall judge expedient; but ſurely ſome method ought to be taken with thoſe Incendiaries, their directors, who are ſworn enemies to the government, who pervert every good intention in their own party, and endeavour to poiſon as many others as they can, and make it the ſtudy of their whole lives to enſlave both the bodies and ſouls of the people of this Nation to the cruelleſt of all Tyrannies, that of wicked Eccleſiaſtics, and ſuch vile ſuperſtitions as diſgrace the name of Chriſtianity. In my next, I ſhall give you an account of the incident which occaſioned the opening of Mr. Arnold's eyes, and diſcovered what ſort of conſcience theſe men were of, who pretended to direct the conſciences of others. I am, &c.

LET-

LETTER XXII.

SIR,

I Am now to acquaint you with the remarkable incident mentioned in my laſt: it relates to the poor Boy, whom the Popiſh Lady there ſpoke of, had trepanned from his Proteſtant Parents, on the charitable pretext of providing for him. The ſtory, I muſt own, is of the foulеſt kind: but if men, who pretend to ſo much ſanctity, are not aſhamed to abuſe Religion in ſo vile a manner, I can ſee no reaſon why others ſhould be aſhamed of telling them their own, and letting the world know what ſort of Apoſtles are ſent hither to convert us.

Mr. Arnold, after giving us a melancholy detail of the wretched ſituation he was in, and the barbarous treatment he had met with from thoſe Pſeudo-Apoſtles and their adherents, informs us, that this Boy had been ſtrongly recommended to him by the ſaid Popiſh Lady for an apprentice, and that accordingly he took him for a trifling conſideration, chiefly on account of the large promiſes made him of future ſervices, which were juſt as faithfully performed as the preceding. This Boy, who had been made a good Catholic, was, at the ſame time, committed in his ſpirituals to the care of a certain Prieſt, one H—n, highly eſteemed for the ſtrictneſs of his life, and thought the beſt qualified of any to inſtruct young Converts.

But



again to the management of his old Inſtructor, who repeated the ſame crime, as often as he went to confeſſion. This Mr. Arnold was informed of by the boy himſelf, who now began to be loſt to all ſhame. He had, it ſeems, told his Confeſſor, that he had made his Maſter privy to what had paſſed between them; at which, the abandoned Wretch, not a little alarmed, and thinking he could by no other means prevent a diſcovery than by making the Maſter partaker in his guilt, he not only commanded the boy to uſe his beſt endeavours for this vile purpoſe, but inſtructed him how to go about it, what was the moſt proper time, and even threatened to kill him, if he did not comply with his directions. The docile Pupil, punctually followed his inſtructions, and, finding his Maſter, one evening, ſomewhat exhilarated with liquor, took this opportunity of executing his helliſh commiſſion, which he did with much greater addreſs than could be expected from one of his age. The Maſter, having no idea of his, or rather of his Confeſſor's wicked deſign, did not then take notice of the fond expreſſions he uſed, but reflecting on them, the next morning, he called him to a ſtrict account, and diſcovered the ſnare which had been laid for him. The boy afterwards told him, that his Confeſſor ſhewed great concern at his not having ſucceeded in the attempt, and ordered him to renew it again and again, at proper times.

In

In this ſituation Mr. Arnold had no other remedy but to recur to his own Confeſſor, and open the whole affair to him, not doubting but he, no leſs ſhocked at ſuch enormous wickedneſs than himſelf, would put a ſtop to it, by getting the infamous Director ſent abroad, or the boy taken from him: but this man, to his inexpreſſible aſtoniſhment, made very ſlight of the matter. As he now deſpaired of ſeeing any ſtop put to this infernal commerce, by means of his own Confeſſor, and the other gave him no opportunity of remonſtrating againſt it by word of mouth, he reſolved to convey his ſentiments to the latter in writing, wherein he repreſented the enormity of the crime, with all the aggravating circumſtances attending it. This letter was carried to his lodgings by an intimate friend, who was privy to the contents. H—n returned no anſwer, and when Mr. Arnold chanced to meet him, about ſix weeks after, and began to enter on the ſubject, he uſed ſome equivocal expreſſions, ſeemed not a little confounded, pleaded great hurry, and abruptly went his way.

Not long after this, Mr. Arnold's Confeſſor dining with him, as uſual, on a Sunday, invited him to take a walk, after dinner, that he might have the better opportunity of talking with him on this foul affair, when his whole diſcourſe turned on it, and he not only ſaid all that poſſibly could be ſaid, to leſſen his abhorrence of ſo abominable a crime, but even to convince him, how little it ought to burden



his conſcience. Mr. Arnold adds, that he ſhall paſs over in ſilence an argument made uſe of, by the ſame Jeſuit, on another occaſion, to reconcile him to the practice, which, no doubt, was too filthy to be committed to writing.

He had too much reaſon to believe, from this ſtrange behaviour, that his own ſpiritual guide was ſtriving in concert with the other, to make him partaker of H—n's guilt, in order to ſilence him. Every circumſtance not only confirmed him in this belief, but ſerved to convince him, how fruitleſs it would be to apply to any of the party: for, on his confeſſing to another Jeſuit, in the abſence of his own Director, and complaining that he was *moſt grievouſly afflicted at having a temptation thrown in his way to commit a moſt enormous ſin*, this virtuous Caſuiſt made full as ſlight of it, as the other had done, telling him, in order to remove all ſcruples of conſcience, that, *if he yielded to the temptation, it was only doing a little more penance* *. This ſtruck Mr. Arnold

* Thoſe, who have peruſed the moral tracts of the Jeſuits, particularly of *Eſcobar* and *Sanchez*, need not be informed, that their whole tendency is, not to teach men how to avoid or get the better of their temptations, but how to excuſe a compliance with them. They lay down certain rules, by following which, any one may indulge himſelf in the moſt abominable impurities with very little ſcruple. 'Tis the eaſieſt thing in the world, according to theſe Caſuiſts, to get rid of one's ſins, by confeſſing to a Jeſuit, and receiving his abſolution, which is never refuſed, tho' the Sinner perſiſts in his reſolution of going on in the ſame

Arnold with horror, as he had conceived a better opinion of this Jeſuit than of any other he knew, and was now more than ever convinced, that they all acted on the ſame principle, and ſtuck at nothing to attain their ends. He now began to apprehend, that theſe men, when they found they could not ſilence him by this helliſh method, might recur to others, far ſhorter and more effectual. He now recollected the hint which had been dropt by his own Confeſſor, on hearing him mention a certain affront he had received; *viz.* that, if that perſon gave him any farther trouble, one of their Iriſhmen would *quiet* him for a couple of guineas. He likewiſe remembered, that the ſame Jeſuit had told him, on another occaſion, that *Witneſſes* might eaſily be got in this city. He had therefore ſufficient reaſon to fear, that they might either employ ſome of their Bravos to ſtop his mouth, or ſuborn falſe witneſſes to ſwear his life away, perhaps the very boy himſelf, or another who, as appears from ſeveral circumſtances, had made the ſame vile attempt, at their inſtigation.

After this ſhocking account, which is told in that ſimple and artleſs manner which accompanies truth, Mr. Arnold informs us, that being now abſolutely determined not to reſt a moment till he had got rid of the boy, who grew

ſame vicious courſes: and as to the penances enjoined by them for the moſt atrocious crimes, they are ſo mild and gentle, as rather to encourage than deter ſuch as are inclined to commit them.



daily *more audaciouſly and abandonedly wicked*, and, to ſhew how much in earneſt he was, having even threatened to apply to Juſtice *Fielding*, the Nuncio, who had the care of him, in Lady W—'s abſence, judged it expedient to take him away and bind him to another Maſter, requeſting only that Mr. Arnold would give him a character, and ſend him for ſpiritual advice to his old Director, whom he had not been ſuffered to go near for ſome time. Theſe two requeſts Mr. Arnold inadvertently agreed to, but inſtantly reflecting, that, if he gave the boy a good character, he could not afterwards complain of his monſtrous behaviour, nor ever mention the criminal intercourſe between him and his Director, if he himſelf ſhould ſend him for ſpiritual advice to that very Director, he prudently retracted both his promiſes; concluding, with a good deal of reaſon, that the Jeſuits had choſen this method, ſince all others had failed, to oblige him to keep ſilence, and that he could not be too much on his guard againſt the tricks and wiles of ſuch a man as the Nuncio, who was entirely under their influence.—Thus far have I given you the extract from Mr. Arnold's own narrative.

What a complicated ſcene of villainy was here, ſuch perhaps, conſidering every circumſtance, as cannot be eaſily parallelled, and all carried on, under the maſk of Religion! The ſubject affords matter enough to enlarge on, but, for brevity's ſake, I ſhall confine myſelf to the moſt glaring paſſages, which, as hideous a pic-

a picture as they give us of the Jeſuits, is not, I aſſure you, uglier than they have drawn of themſelves, in their own printed works. The Public is too much intereſted in the conſequences of ſuch deteſtable principles and practices, to read with indifference the foregoing narrative, or the following remarks, for which I muſt refer you to my next, and am, *&c.*

LETTER XXIII.

SIR,

THE Reverend Father H—n, who makes the principal character in the preceding narrative, had, it ſeems, a good deal of that Diſcretion, for ſome time at leaſt, which the Reviewer attributes to the Eccleſiaſtics of Portugal, that is to ſay, he had the art of concealing his depraved inclinations ſo well from public notice, that his external deportment was rather exemplary than reproachable, inſomuch that he might ſtill have paſſed for a Saint, had not this ugly affair diſcovered the cloven foot, and ſhewn him, what he really is, the vileſt of Profligates. Methinks the behaviour of this Votary to Chaſtity does no great honor to our Titular Biſhop's recommendation of him, any more than to the high encomiums which that Popiſh Prelate beſtows on the ſtate of perpetual Celibacy.

Tho' this holy man be no Jeſuit, yet, as he acted on their principles, and ſo many Jeſuits, who had an hand in the ſame plot, have intereſted themſelves in his vindication, I can do no leſs than treat him as one of their Body. His kneeling down before an Altar, and ſaying a ſhort prayer, in the very chamber where he had juſt perpetrated ſo execrable a crime, puts me in mind of thoſe lines in *Oldham*'s fourth Satyr againſt the Society.

And here I might, if I but durſt, reveal
What pranks are play'd in the Confeſſional;
How haunted Virgins have been diſpoſſeſs'd,
And Devils were caſt out, to let in Prieſt;
What Fathers act with Novices *alone,*
And what to Punks in ſhriving ſeats is done.
Not great Cellier *, nor any greater Bawd*
Of note, or long experience in the Trade,
Have more and fouler ſcenes of luſt ſurvey'd.

When I firſt read theſe and ſome other lines of the ſame Author, which was near twenty years ago, they appeared to me unintelligible; but I have ſince had more than ſufficient reaſon to comprehend their meaning, and am now perfectly convinced that *Oldham*, tho' I am no great admirer of his Poetry, was better acquainted with the true ſpirit of Popery, and the

* A famous Bawd, in the reign of Charles II. a moſt devout Catholic, and conſtant frequenter of Maſs.

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licentious morals of that infamous Fraternity, than any of our Engliſh Poets.

We are not informed, whether the goodly Prieſt here ſpoken of, when he knelt down before his little altar to ſay a prayer, had the precaution of drawing a curtain before it, when he indulged his unnatural appetite, as the Proſtitutes of Rome are wont to do, before their *Madona*, or picture of our bleſſed Lady, for fear it ſhould ſpy out what is going forward, and be apt to take offence at it. Be this as it will, his immediately recurring to the ſacred place, perhaps without ſo much as the preliminary aſperſion of holy water, did not ſhew over much reſpect to his Religion, ſuch as it is; a religion calculated, above all others, to lull a clamorous conſcience aſleep, by ſuch eaſy expedients, that a man may indulge himſelf in every gratification, which the world, the devil, or the fleſh can tempt him with, and yet make ſure of Heaven at the ſame time. What invaluable privileges have we deprived ourſelves of, by our ſchiſm from this truly Catholic church! Miſerable caſe of Heretics, who toil through the narrow thorny road, and loſe the pleaſures of this life, as well as thoſe to come!

I never heard that Popiſh Prieſts have a power of abſolving themſelves, when they chance to commit ſuch little ſlips; but every one knows, that they readily abſolve each other, on theſe and the like occaſions. To cleanſe the ſoul from its pollutions, is a work of ſuch expedition with theſe ghoſtly Doctors, and per-

formed with ſo little ceremony, that nothing is more frequent in Popiſh countries, (and, no doubt, the ſame cuſtom prevails here, tho' not ſo openly) to ſee a couple of Prieſts, in the moſt public places of reſort, alternately kneeling down, and muttering a few words into one another's ear; after which, both put on their ſacerdotal habiliments, and, tho', juſt before, mere ſinks of impurity, haſten to offer up the *tremendous Sacrifice* with hands as unſpotted as thoſe of a new-born babe juſt waſhed in the laver of regeneration. We may in charity preſume, that even Father H—n himſelf would ſcarce venture to ſay Maſs, before he had taken the benefit of this ſovereign Mundifier, which was ſo near at hand; and what ſhould deter him from repeating the crime, (which, we find, he did, ſo often as the boy went to confeſſion) when he could ſo eaſily ſet his conſcience to rights, by recurring to the ſame expedient every time?

Is it poſſible, you will cry, that any men, eſpecially Chriſtian Prieſts, ſhould be ſo loſt to all ſenſe of religion, as to dare to appproach that Being, whoſe eyes are too pure to behold iniquity, with hearts full of all uncleanneſs? Muſt not the prayers of ſuch men be as great an abomination to him as their crimes? The only thing that can be offered in their excuſe, is, that they have either no idea of God at all, or, if they have any, 'tis only of a God of their own making, or ſuch a one as their painters and

and ſtatuaries have repreſented *, who being drawn or carved in a human form, and conſequently ſuppoſed to be of like parts and paſſions with themſelves, may be treated with as little ceremony as they pleaſe. To ſay all in one word, with reſpect to *auricular confeſſion*, I muſt own, that, before I rightly knew what Popery was, I thought it one of the beſt things in the modern Church of Rome, which, by the way, differs as widely from the ancient, as

* 'Tis a common expreſſion among the Spaniards and Portugueſe, in ſpeaking of the tranſcendent dignity of the ſacerdotal Order, and the ſtupendous myſtery of Tranſubſtantiation, to ſtyle the Prieſts *Creadores de ſu Creador*, *i. e.* Creators of their Creator, or God-makers; an expreſſion no leſs abſurd and blaſphemous than the pictures ſo frequent in Popiſh Countries, wherein the Eternal Father appears in the ſhape of an old man with a long grey beard, holding a ſcepter. The holy Trinity is ſometimes repreſented as a man with three heads, ſometimes as a man ſleeping in the lap of another, with a dove hovering over them. Admirable ſymbols theſe, to impreſs on mankind juſt ideas of the incomprehenſible nature of the Deity! With regard to ſtatues of the ſame kind, I ſhall mention a well-known fact. When the plague raged at Vienna, in the reign of the late Emperor *Leopold*, the people, finding how little their addreſſes to Saints and Angels availed to ſtop its fury, bethought themſelves of making a vow to erect a marble repreſentation of the Trinity, in caſe they were delivered from this dreadful ſcourge. As the peſtilence, ſoon after, began to abate, in order to keep up their devotion, ſome monſtrous wooden figures were inſtantly erected in the market-place, till others could be got ready, of more precious materials. Thus the inhabitants of that imperial city received great conſolation from the ſight of their wooden Trinity, which, no doubt, conduced not a little to give the Jews and Mahometans, who frequent the place, moſt exalted notions of Chriſtianity.

Popery



Popery does from Chriſtianity; but I have been long ſince convinced, it is one of the worſt, not only conſidering the horrid abuſes it is liable to, but that, even when the Prieſt has no ſiniſter deſign to ſerve, 'tis always a fatal deception, by making the work of repentance uſeleſs, and the road to Heaven much eaſier than it really is.

The unparallelled behaviour of the wretched Boy, ſeems to contradict the remark of Juvenal, *Nemo repente fuit turpiſſimus*; for tho' he expreſſed, for the firſt time, ſome kind of remorſe at the unnatural ſin he had been tempted to, yet, we find, how ſoon, how readily, he came into all the meaſures of his wicked Director, ſo as to undertake the tempting of his own Maſter. The addreſs and cunning he ſhewed, in watching an opportunity for effecting ſo black a deſign, would appear incredible in one of his age, had he not been in the hands of Jeſuits, and thoroughly perverted by them; nor is it improbable, that the pious doctrines, perpetually inculcated by ſuch Inſtructors, had been ſo deeply impreſſed on his mind, that he might look on what he attempted, as a meritorious act, and hoped perhaps to gain Heaven by it, as well as a good reward here. Paradiſe and even Canonization itſelf have been promiſed by the Society for actions no leſs execrable; and ſome men, we know, have been ſo far deluded, as not only to riſk their lives, but venture their ſalvation too, on ſo ſandy a bottom. A youth, not much older than this boy, was animated by ſuch

promiſes

promiſes to murder a King. Vice, in ſhort, tho' it makes ſlow advances in ſome, yet, when it finds an apt ſoil, which ſeems to have been the preſent caſe, ſpeedily arrives to its full growth.

It may be thought ſomewhat aſtoniſhing, that the *Arch* Miſcreant, who had taught this boy ſuch leſſons, ſhould not have immediately abſconded, when he found his ſecret villainies detected; inſtead of which, he not only appeared in public, as uſual, but even ſolicited the Popiſh Lady to have his Pupil, who had been taken out of his hands, reſtored to him again. One would naturally think, that, if he had no fear of God, he ſhould have had at leaſt ſome fear of the Hangman. He had indeed ſome apprehenſion of the latter, and this was the very reaſon which made him ſo extremely anxious to get again poſſeſſion of his Pupil, that he might give him freſh inſtructions, and carry on the deep-laid plot with greater facility. But tho' this ſcheme failed, he was not without other reſources. He had, it ſeems, ſome other apt ſcholars in his *Male-Seraglio*, who had been taught the ſame leſſons, and were ready enough to lend their helping hand, as far as their abilities would permit. And ſuppoſing Mr. Arnold had actually applied to Juſtice Fielding, as he threatened, it is much to be doubted, whether the combinations of ſuch men would not have overwhelmed him. It is not improbable, that the boy, who was wholly influenced by his Confeſſor,



feſſor, would not only have retracted every word he had ſaid, but might, if neceſſary, have been eaſily prevailed on to ſwear againſt his innocent Maſter. To ſome ſuch ſcheme as this, the Director's confidence ſeems to have been owing; for otherwiſe, it will be impoſſible to account for his conduct, in an affair of ſo dangerous a nature.

Whatever might be the event of theſe dark proceedings, the Junto had two other reſources. A man, too buſy with his tongue, may be effectually quieted, as Mr. Arnold's honeſt Director well obſerved, by Iriſh Ruffians, or Iriſh Evidence, and he might have added ſome of our own Iſland too; tho' theſe, it muſt be owned, are but few in compariſon of the former; and, to the honor of Popery be it ſpoken, almoſt every one of them die good Catholics, if we may judge from their confeſſions at the gallows. Such Veterans, no doubt, were much fitter inſtruments to be employed on theſe occaſions than raw country boys, who, let them be ever ſo well taught, are apt to faulter in their leſſons. We have too many inſtances of both methods having been ſucceſsfully put in practice: both have been attended with dreadful conſequences; but thoſe of Perjury are always more to be feared than thoſe of Aſſaſſination, as this only affects life, that both life and reputation too; and tho' by caution we may poſſibly guard againſt the former, yet no human prudence can ſcreen itſelf againſt a combination of falſe witneſſes. Among many ſtriking inſtances of the latter kind,

kind, I ſhall juſt mention a recent caſe, in every one's remembrance: it is of the unfortunate Porter, who, on the ſtrength of ſuch evidence, was hanged for a robbery, of which he was afterwards found to be perfectly innocent. The populace, it is true, did juſtice on one of the villains, who was killed in the pillory; but the poor man's blood ſtill cries for vengeance againſt the accomplices, who, I am informed, ſtill remain in Newgate.

Mr. Arnold might well call his ſituation deplorable, thus miſerably diſappointed in his proſpect of temporal aſſiſtance, and, which was of infinitely more importance, led on by thoſe, who pretended to conduct him in the direct road to Heaven, to the brink of eternal perdition; and, to crown all, when they ſaw him ſtarting back at the ſight of the hideous precipice, formed againſt him the blackeſt conſpiracy which jeſuitical fraud and malice could contrive. How dreadful muſt it be to lay at the mercy of a Junto of men, who not only cover the fouleſt crimes under the ſpecious veil of Religion, but bluſh not openly to excuſe and juſtify the crimes themſelves, with ſuch endleſs ſubtilties and enchanting ſophiſtry, as confound the difference between vice and virtue, and leave every one at liberty to purſue the bias of his own inclinations!

With reſpect to carnal luſts, thoſe deadly enemies, *which war againſt the ſoul*, what numberleſs diſtinctions have theſe Caſuiſts found out, to remove every ſcruple of conſcience, and

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to break through the reſtraints of ſhame! The maxims they teach on this head, are ſo licentious, ſo exceſſively ſhocking to modeſty and common decency, that it would be almoſt an unpardonable crime to repeat what they have dared to print and publiſh. The ſingle inſtance I have produced in my letter concerning the Reviewer's charge againſt us, of encouraging lewdneſs and debauchery, too plainly diſcovers its horrid tendency. The works of the angelic *Sanchez* alone, one of their moſt admired Doctors, contain more abominations than were ever known in ancient Sodom. As to Father H—n's deteſtable amours, it would not be juſt, I own, to charge the crime of a particular delinquent on the whole body, were there not ſuch irrefragable proofs of their countenancing the practice.

It might be ſufficient to obſerve on this ſubject, that thoſe, who were in higheſt repute among them here for their moral qualifications, did not only do their utmoſt to palliate the enormity of the fact, but to remove all that horror wherewith it is naturally attended. But even this infamous conduct of our Engliſh Miſſionaries is not the principal charge; ſince it evidently appears from the extract I ſent you, that every kind of impurity, whether mental or corporal, is held by the Society as a matter of indifference, or a venal ſin at moſt, eſpecially in a Prieſt, who may, according to their maxims, indulge the libidinous flame, with very little ſcruple, in any other manner than that which God and Nature have appointed, within

within the bounds of lawful Matrimony. I know not what arguments Mr. Arnold's Director, who ſeems to be a thorough-paced Jeſuit, made uſe of, to leſſen his Proſelyte's horror to ſo enormous a crime, but ſuppoſe they were ſuch as are to be found in the ſubtil Caſuiſt juſt mentioned, and many others of the like ſtamp, the very mention of which would require almoſt as much impudence, as that of thoſe who firſt ſtarted them. As prone as mankind are to give a looſe to their paſſions, it is no uncharitable preſumption, that there are many ſpecies of lewdneſs, which the world would have been for ever ignorant of, had not theſe Caſuiſtical Scavengers taken ſuch pains to rake into the filthy ordure, and defiled the imagination, by expoſing them to public view.

I cannot inform you, what is become of the chaſte Father H—n, or his docile Pupil, but think, his brethren would have acted prudently in ſending both abroad, as ſoon as poſſible, the former on ſome new miſſion, as their cuſtom is in ſimilar caſes, and the latter to one of their Seminaries, to be brought up for the ſervice of the Society; for, certain it is, however ſlender a progreſs he might make in point of literature, they could not eaſily find an apter ſcholar for other employments, nor one better qualified to make an excellent Lay-brother. I was lately informed by a French Gentleman, a Roman Catholic, that, not many years ago, an affair of the ſame nature with H—n's, happened in the college of *Poictiers*. To prevent farther



ther ſcandal, it was judged expedient by the Jeſuits to ſend away the ſalacious Confeſſor immediately. But where, do you think, they ſent him, and upon what errand? To China, in order to propagate the Goſpel. Indeed, conſidering what Goſpel they preach there, it muſt be owned, that ſuch a Goſpel is fit to be propagated by ſuch Miſſionaries *.

You will eaſily believe, that Mr. Arnold had, for ſome time paſt, ſufficient reaſon to regret the change he had made in his religion: but, being now fully convinced of the infinite hazards he ran, by truſting to ſuch Guides, this occaſioned him to examine, with more ſeriouſneſs and attention than ever, the fundamentals of Popery, which he found as repugnant to the Catholic Faith, as deſtructive to ſound Morality. His eyes, in ſhort, were now opened, and the light of Truth broke on him with ſuch force, as happily reconciled him to the church, wherein he had been baptized, and from which he had been ſo artfully deluded. The Jeſuits, however, ſtill frequented his houſe, and, ſuch was his dread of their malice, that he treated them with the ſame outward reſpect as uſual, having not yet ventured to make an open profeſſion of his having renounced their communion, tho' they ſhrewdly ſuſpected it, from many circumſtances, particularly, his having, for ſome time, abſented himſelf from Maſs and

* See Pere Norbert's account of their infamous prevarications in that Empire.

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Confeſſion. Upon this, they took the alarm; yet ſtill hoping that he was not irrecoverably loſt, and, to try perhaps whether it were poſſible to reclaim their ſtray'd ſheep by ill uſage, they ſet all their engines at work, and did every thing in their power to add to thoſe diſtreſſes which they themſelves had involved him in.

When theſe methods failed, their laſt effort (the laſt at leaſt which Mr. Arnold takes notice of in his Motives) was to trepan him on board a ſhip, in order to tranſport him to ſome part beyond ſea, where he might be ſo well ſecured as to give them no farther uneaſineſs. For this purpoſe, an order was procured from a foreign Nobleman reſiding here, to viſit one of his Domeſtics, whom Mr. Arnold had met in the ſtreet a day or two before, but was then ſick, as the Meſſenger pretended, on board a veſſel lying at *Iron-Gate*; and, to give the better color to the ſtory, one of the ſhip's crew attended to conduct him to the appointed place. Mr. Arnold excuſed himſelf, in the beſt manner he could, from complying with this order, and, as ſoon appeared from the ſequel, had no reaſon to repent of his precaution: for when he enquired of another of the ſaid Nobleman's domeſtics, whom he afterwards met accidentally in the ſtreet, about the health of his fellow-ſervant, the man replied, that he never heard of his having been ſick, and added at the ſame time, that the veſſel had ſailed the very night he was to have viſited the pretended Patient, or early the next morning. It is, moreover, to



be noted, that the whole ſhip's company were foreigners, and probably the Maſter, ſome good Catholic, had been tempted by his zeal, as well as the hopes of a round ſum, to concur in the pious deſign. One thing is beyond diſpute, that, had Mr. Arnold been ſo imprudent as once to have ſet his foot on board, he might have been privately ſtowed away, and his mouth ſo well gagged, that the ſharpeſt Cuſtom-houſe Officer in London would never have ſuſpected the exportation of ſuch contraband ware.

This laſt attempt to ſilence Mr. Arnold, bears ſo near a reſemblance to another of the ſame kind, mentioned in Mr. Bower's Narrative, which he affirms to have been made on himſelf, after his eſcape from the Inquiſition of *Macerata*, and arrival in England, that the former ſerves to confirm the credibility of the latter; which, whether it be fact or not, has been called in queſtion for no other reaſon that I know of, but its ſeeming improbability. Notwithſtanding which, it is not to be doubted, that ſuch ſtratagems, to get rid of troubleſome perſons, when other methods failed, have been frequently practiſed here, and not ſeldom proved ſucceſsful. When meaſures are properly concerted, and fit inſtruments employed, the execution is much eaſier than one would imagine. I could bring ſeveral inſtances of a ſimilar nature, wherein the difficulties, which appeared much greater than in Mr. Arnold's caſe, have been ſurmounted. You have heard, I preſume, what befel a French Gentleman, who had fled hither,

hither, on ſome religious or political account, the particulars of which I cannot now recollect. There had been ſpies ſet on him to watch all his motions; and at length certain perſons, hired for the purpoſe, who pretended to be Bailiffs, arreſted him in a ſham action: as he could not ſpeak a word of our language, they told ſome perſons, who drew near at his crying out, that he was their priſoner for debt; to others, that they were carrying him to a mad-houſe, by order of his friends. In fine, as none gave themſelves any concern about the matter, he was, at convenient intervals, ſafely conveyed to the ſea-ſide, where a veſſel lay ready to receive him, on board which he was put, and never more heard of *.

It may perhaps be wondered at, conſidering what ſort of men Mr. Arnold had to deal with, that, as they had failed in their attempts on his liberty, they did not fall on a more expeditious method of ſtopping his mouth, that is, by hiring ſome of the Bravos he ſpeaks of, (and ſuch, it is well known, are not wanting in London) to take away his life. This would have done the buſineſs effectually, ſince a dead

* This fact was ſo public and notorious, that all the modern Refugees, and particularly a celebrated writer ſtill living, who had grievouſly offended his Church, by clearing up the character of ours, were in great terror on the occaſion. As we were then at peace with the French, how came it that this outrage was not made the ſubject of national enquiry, and that no reſentment was ſhewn at the rights of Sovereignty and Sanctuary ſo enormouſly violated?

man, it is certain, can tell no tales. But we find, that thoſe, who are fondeſt of this ſhort method, do not always put it in practice, for fear of the conſequences to themſelves; for which reaſon, we may preſume, that the Jeſuits, tho' they hold nothing more lawful or meritorious, when their intereſt requires it, and it can be ſafely executed, yet, on the preſent occaſion, judged it more conſiſtent with prudence to take another and leſs hazardous method, which generally anſwers the ſame end, and too often much more effectually than the firſt. It was now indeed of little importance to them, whether Mr. Arnold were dead or living; he had already told the ſcandalous Tale, and even publiſhed his Motives, which ſo highly reflected on their Order, and it was impoſſible to recal what he had once divulged. What then, were they to ſit down ſilent under ſuch a load of infamy? No. They have made uſe of their old expedient, which has, in numberleſs inſtances, fully anſwered the purpoſes of the Society, where thoſe of Aſſaſſination, Perjury, or Kidnapping have failed, that is to ſay, by not only endeavouring to diſcredit the author of the ſtory, but to retort the heinous charge on himſelf. In a word, if they have not murdered his perſon, they have done their utmoſt, by employing their never-failing weapons of Lyes, Calumny, and Forgery, to murder his reputation, a thing much dearer to an honeſt man than life itſelf: but whether they have done this,

this, more to his or their own diſgrace, ſhall be examined in my next. I am, *&c.*

LETTER XXIV.

SIR,

THO' nothing can be more precarious than the life or reputation of any man, which Jeſuits are reſolved to attack, yet, as deep-laid as their ſchemes are, ſometimes it happens, that they themſelves fall into the pit they dig for others. This will appear from the following remarks, which are not to be looked upon as merely relating to Mr. Arnold's particular caſe; ſince the treatment he has met with, may be the caſe of thouſands, and will ſerve to ſet in the moſt glaring light, the dreadful tendency of Popery and Jeſuitiſm, two of the deadlieſt enemies to religion and morality, that is, to every thing which concerns the happineſs of mankind, both here and hereafter.

Mr. Arnold had ſcarce publiſhed his *Motives*, when the Junto, who had firſt perverted, then ruined, and afterwards perſecuted him, with all the rage and malice of Jeſuits, laid their heads together, and drew up a reply to it, with the following title, *A letter to Mr. Arnold, concerning his Motives for renouncing the Popiſh and re-embracing the Proteſtant Religion.* This ſmall piece is printed for, and ſold by, the *Widow Needham*, in Holborn, at whoſe ſhop ſeve-



ral other choice performances of the ſame kind, not eaſily to be met with at other Bookſellers, may be had: The deſign of it is not only to clear up the character of Father H—n and his aſſociates, and to tarniſh that of Mr. Arnold, but, at the ſame time, to inform us, what extraordinary care the Church of Rome takes of her children, with regard to purity of life and manners. One thing, however, ſeems to be out of diſpute, to wit, that, whatever is aſſerted by Mr. Arnold, which has no connection with the abominable affair of his Apprentice, (and certain it is, that he mentions ſeveral things as indubitable facts, of no ſmall conſequence to the Public) ought to be looked upon as tacitly granted by the Party, ſince they offer nothing in its confutation; and indeed ſuch an attempt would only redound to their farther confuſion. In examining the three articles above-mentioned, beſides my own reflections, I ſhall interſperſe thoſe of a very judicious and learned Gentleman, who is perfectly acquainted with the hiſtory of Mr. Arnold's life, and particularly with the whole circumſtances of the affair, which occaſioned the publication of his Motives. The remarks of this Gentleman are ſo ſpirited and ſtriking, that they will be eaſily diſtinguiſhed from mine, though both have equal truth for their foundation.

As not only the perſonal character of ſome Jeſuits here, but that of the whole Society, was ſo deeply affected by Mr. Arnold's divulging the infernal intrigue of their ſanctified Brother H—n,

H—n, in order to prepoſſeſs the world with an unfavorable opinion of the Reporter, as if he had changed his Religion, without any reaſonable motive, the Letter-writer takes notice in the firſt place, " that the Public had reaſon to expect from one, who had tried the merits of the cauſe, on both ſides of the queſtion, that ſome arguments would have been offered againſt the truth of the *Catholic* Religion, and others in favor of the *Proteſtant*; but as he produces neither, that his motives for renouncing the former, and re-embracing the latter, were not motives of conviction, but of reſentment, on account of certain diſappointments."

Now ſuppoſing this to be the real ſtate of the caſe, what will Popery gain, or Proteſtantiſm loſe by it? The one, I apprehend, will have as little cauſe to triumph, as the other to hang down its head, whether Mr. Arnold's motives were good or bad, or whether he had any motives at all. But the Jeſuits, according to their wonted cuſtom, have groſly miſrepreſented the matter; ſince it appears from his own account, to which they refer us, that, whether he knew how to confute the errors of the former, or to defend the truths of the latter, he had ſufficient inducements to act as he did. It was not his province nor deſign to enter into a formal diſcuſſion of the arguments urged on both ſides; neither indeed was there any neceſſity of telling the world, what Popery is, which ſo many of our Divines have already done, to its utter confuſion. But as a true ſpe-



ſimen of the ſecret villainies of the emiſſaries of Rome, who ſwarm in this kingdom, was a thing hitherto unattempted by any writer, he was prevailed upon, by the entreaties of his Friends, to offer himſelf to the Public, as an humble inſtrument to open their eyes, and to give them a fair opportunity of beholding the things which make for their civil and religious peace. He is no ſtranger, as the Jeſuits well know, either to them or their principles, and ſince they force him to ſpeak out, he ſolemnly declares, that his only motive for leaving their Church, was, becauſe he had been cheated into it, and found it, on looking about him, to be quite the reverſe, in every reſpect, of what they had repreſented it. In ſhort, he does not pretend to ſet up for a diſputant, nor to be verſed in points of controverſy, but only to mention plain matters of fact, which all the Jeſuitical Sophiſtry in the world can never invalidate. He ſimply informs us, by what kind of artifices he had been deluded, and ingenuouſly acknowleges, that, beſides the principal motive which induced him to embrace their Religion, *viz.* the ſpiritual benefits he expected from *Confeſſion and Abſolution*, he had alſo ſome proſpect of advancing his worldly intereſt, from the hopes thoſe Hypocrites and their adherents had raiſed in him by their magnificent promiſes. As he found himſelf ſo miſerably diſappointed in both, this naturally produced ſerious reflections on the raſh ſtep he had taken, and occaſioned his eſcape from the hideous precipice, which now began

began to appear in all its horrors. Whether his motives therefore were at firſt ſufficient, abſolutely to juſtify the leaving his new Church, it is to be preſumed, that, by this time, he has learned ſo much of the doctrines of the Goſpel, as to have more than ſufficient to retain him in his old one. In a word, ſince he does not offer to give us, in his Narrative, (which, I am fully aſſured, he had no other view in publiſhing, than to ſerve the cauſe of Truth and Virtue) any more than a plain detail of facts, the ſole point is, whether theſe facts, which conduced to his happy deliverance from the ſnares of Popery, be true or falſe? for, as to what Papiſts are eternally bawling out, about their Catholic Church, 'tis nothing at all to the purpoſe.

Before I enter on the foul affair, the divulging of which has alarmed theſe ſhameleſs Impoſtors, much more than the enormity of the thing itſelf, let me briefly touch on a paſſage or two in the Reply, relating to the Society and their Religion.

" I do not, ſays their Speaker, directing his words to Mr. Arnold, think it worth the pains, to make any remarks on what you tell us, of contrivances and deep plots laid by the Jeſuits, to get you firſt to their Church, and then to their Order. They would, no doubt, have been overjoyed to acquire to themſelves the poſſeſſion of ſuch a treaſure."

Mr. Arnold does indeed charge the Jeſuits with having laid ſuch plots to entrap him, and till they



they diſprove what he ſays on this ſubject, by ſomething more than a ſneer, which is all they offer in its confutation, the thing will be taken for granted. That they laid many plots to make him a Papiſt, is an inconteſtable fact; and that they took the ſame pains to make him a Jeſuit, is no leſs certain, eſpecially after ſome of them had been his Patients, and experienced his abilities as a Surgeon, tho' we are not informed, of what kind of ailments he cured them. It is not ſuppoſed, that they intended to make a Profeſſed Jeſuit of him, for which neither his head nor his heart were properly qualified. He had too little cunning, and too much honeſty, ever to arrive at ſuch an honor; but might he not have been a Lay-brother, and proved very uſeful to the Society, in quality of a good Surgeon, as he is allowed to be by every one that knows him? The graveſt Jeſuits ſometimes ſtand in need of Surgeons, as well as other people; and there were more reaſons than one for ſoliciting, with ſo much earneſtneſs as they did, this particular Surgeon to enter among them.

Since theſe honeſt Gentlemen are talking of Plots, with ſo much pleaſantry, is it not ſomewhat ſtrange, that, as they laugh at thoſe which Mr. Arnold charges them with having laid againſt his own perſon, ſo they do not alſo paſs ſome jeſt on others he charges them with of a more intereſting nature, to wit, againſt the Government? But theſe, it ſeems, are not thought worthy of the ſlighteſt notice, tho' all

our

our hiſtories are full of them. Perhaps it was judged too tender a point to touch on; for even Jeſuits themſelves, I preſume, will ſcarce have the front to pretend, that, it was for their Loyalty, ſo many penal laws were made againſt them here; or that the whole Society was baniſhed from Venice, France, and Portugal, for preaching up obedience and dutiful behaviour to Princes. The truth is, treaſonable plots and conſpiracies are ſo natural to this ſort of men, that few can be named in Europe, to ſay nothing of remoter parts, wherein they have not been concerned. This is ſo univerſally acknowleged, that 'tis ſcarce poſſible to mention a Jeſuit, without thinking of a Plot.

In another part of the Reply, we meet with the following expoſtulation directed to Mr. Arnold: "Is it thus that you intend to convince the world of the motives of your converſion from *uncharitable* Popery? This, I preſume, is an earneſt of what we are to expect from you for the future, now you have taken up the *benevolent*, the *forgiving* temper of Proteſtantiſm."

You will, no doubt, obſerve, that the words, which are put in Italics, to render them more conſpicuous, are here applied ironically, as if benevolence, charity, and tenderneſs were the diſtinguiſhing characteriſtics of Popery, and a malevolent, implacable, blood-thirſty ſpirit, that of Proteſtants. On both theſe heads, a very few words may ſuffice. With regard to the former, all the world knows what its charitable

principle

principle is, to wit, that every ſoul, out of the pale of their Church, is eternally damned; and as to its extenſive mercy and tenderneſs in practice, I have already given you a ſmall ſpecimen. Even the ſtale ſophiſtical argument, inſerted towards the cloſe of the Reply, as one of the principal motives, which ought to have weighed with Mr. Arnold, above all other conſiderations, is a freſh proof of the mild and benevolent ſpirit of Popery. Becauſe we allow the poſſibility of their ſalvation, and they abſolutely deny that of ours, this exceſs of Charity, on our ſide, is artfully turned againſt us, and, according to the Popiſh Creed, only ſerves to condemn us, out of our own mouths, and to ſhew the deſperate ſtate we are in. With regard to Proteſtantiſm, it will be ſufficient juſt to intimate, that 'tis no great ſign of its malevolent, unforgiving temper, in treating Papiſts in general with ſuch extraordinary lenity as it does, notwithſtanding their inſolence; and eſpecially in ſuffering ſuch men as this very Letter-writer and his aſſociates, not only to remain among us, but to take ſuch liberties as they do with impunity; ſince they cannot be inſenſible, that *Jeſuits*, above all other Popiſh Prieſts, ſtand proſcribed by our laws, as the deadlieſt enemies to their country and its happy conſtitution.

In a poſtſcript to the Reply, a Letter is inſerted, ſaid to have been wrote by Mr. Arnold to a certain Female Linen-draper; the original of which, we are told, may be ſeen at the *zealous Widow Needham's*. The intent of publiſhing

ing this Letter, is, to acquaint the world, that the Writer had embraced Popery from ſelf-intereſted motives. As this point is of very little conſequence, few perſons, I believe, will think it worth their while to go to the Widow's to ſatisfy their curioſity; ſince it appears, that, whatever reaſons Mr. Arnold had for embracing Popery, he had infinitely ſtronger ones for renouncing it. However, it ought to be noted by the way, that this very Letter, even as it ſtands moulded into its preſent form by ſome Popiſh hand, may well bear a more favorable conſtruction, eſpecially when the Public is informed, that this ſame Female Linen-draper, as well as her whole Family, being moſt zealous Catholics, and far more ſolicitous to promote the cauſe of Popery than to vend their Linen, had been ſet up in this buſineſs, and were ſupported by the Popiſh Party, in order to aſſiſt in gaining Proſelytes, for which, it ſeems, they had more than ordinary talents; moreover, that one of this woman's daughters, who had been educated a Proteſtant, was ſent abroad, at the expence of the ſaid Party, to be brought up in a Nunnery *, where ſhe was ſo well converted herſelf, as, on her return home, to be very inſtrumental in converting others; that it was at the inſtigation of theſe Gentry, who had been ſet on by their Prieſts, that Mr. Arnold, to whom they profeſſed the higheſt friendſhip, was perſuaded to go to Paris, and, on his re-

* See Letter XXXII.

turn,

turn, to remove his dwelling, contrary to his own intereſt and inclination, to that part of the Town where they reſided, on the ſtrength of the mighty promiſes they made him, of procuring ſeveral valuable cuſtomers among the Faithful. Since his livelihood therefore depended on taking this ſtep, could any thing be more natural or reaſonable, than to deſire to know, on what foundation theſe promiſes were built, that he might not loſe a certainty for an uncertainty? This is the purport of that letter, which is now ſo baſely expoſed; for, as to Mr. Arnold's Religion, this point had been already ſettled, as will appear from other preceding letters ſent to the ſame Female Miſſionary; but all theſe are carefully concealed, with the ſame malicious intent as the other is now expoſed. I have dwelt more minutely on this particular than the ſubject may ſeem to deſerve, as it ſhews the great charity of Papiſts, with whom it is a conſtant rule to give out, that no one ever leaves their Church, on conviction, but always on temporal motives.

Having ſettled theſe preliminaries, my next ſhall be wholly dedicated to Father H—n and his worthy Aſſociates, whoſe pardon I crave for having made them wait ſo long, and aſſure their Reverences, that I ſhall endeavour to do them all the juſtice their caſe will admit of. I am, *&c.*

LET-

LETTER XXV.

SIR,

I Shall now come to the main charge, which has ſo grievouſly ſcandalized our pious Miſſionaries. But before we condemn their conduct, let us hear what they offer in their own vindication, and to invalidate Mr. Arnold's evidence. " It appears, (ſay the Jeſuits, always ſpeaking in the firſt perſon) that two of the Prieſts had been applied to, in Confeſſion, by yourſelf, *which, of courſe, muſt make them very reſerved about your character*; the other, againſt whom your wrath ſeems to burn with greateſt indignation, had been applied to, by your Apprentice. Now it ought to be noted, that it is the duty of a *Confeſſarius* to give his Penitent certain rules for his conduct, which, beſides their being diſagreeable to fleſh and blood, may poſſibly happen *to croſs the inclinations*, and provoke the reſentment of a *third* perſon, who may be ſo wicked as to utter his revenge, by ſlander or other means. In ſuch caſes as theſe, the circumſtances of a Confeſſarius are very hard; for he may not deſiſt repeating the ſame good advice, ſo long as the ſtate of his Penitent requires it; neither muſt he clear himſelf of the ſlander, *by laying open the ſcene of iniquity, which has been the original occaſion of it; becauſe, whatever knowlege he has acquired by his Penitent's*

tent's confeſſion, he is bound to keep inviolably ſecret, *tho' his reputation or life be at ſtake.*"

Before I bring this aſtoniſhing Anecdote to the teſt, it may not be amiſs juſt to take notice, of what dangerous conſequence, this Popiſh Principle of keeping whatever is revealed in Confeſſion, as an inviolable ſecret, may be, not only to private Perſons, but even to whole Nations. From this very principle it was, that the horrid combinations of the *Gun-powder Plot* were ſo religiouſly concealed, that, had not the hand of Providence interpoſed in an extraordinary manner, the King and Parliament had periſhed at one blow. However, the ſeal of Confeſſion, as ſacred a thing as it is with theſe ſcrupulous Gentlemen, may, it ſeems, be broken, when a turn is to be ſerved. For tho' Confeſſors may not diſcover what is thus revealed to them, in an open Court, yet there is good reaſon to believe, that they make it very ſerviceable to their own ends, by telling it to one another; and becoming, by this means, maſters of every man's ſecrets, are the better enabled to carry on their intrigues; nay more, that, on ſome occaſions, they actually give ſuch public intimations of their diſcoveries this way, that any one may know the ſecret, as well as themſelves. You can ſcarce deſire a more flagrant proof of this than the inſtance now before us, wherein theſe very Confeſſors, who talk ſo much of inviolable ſecrecy, lay open the dark ſcene of iniquity, in order to clear up their own character, tho' it may blaſt for ever that of

a third

a third perſon. For, I think, the paſſage above-quoted, intimates plainly enough, that the Apprentice did not reveal to his Maſter the abominable practices of his Director, but to his Director thoſe of his Maſter; and conſequently that the Accuſer himſelf ſtands charged with the crime he imputes to another. This ſecret, I ſay, is now divulged by them, notwithſtanding it appears from their own account, that the knowlege of it was acquired in confeſſion. The ſame thing is afterwards repeated, in terms ſo explicit, that their meaning cannot poſſibly be miſtaken; nay, 'tis farther inſinuated, that the Maſter, not content with having perpetrated the horrid crime himſelf, was ſuch a monſter as to compel his Apprentice to lay it to the innocent Director's charge.

" How, ſays the advocate of this Holy Man, came you to the knowlege of this abominable affair? Why, *with repeated entreaties and commands*, you prevailed on your Apprentice to tell you ſo. For once, Sir, I will take your word. Yet I muſt beg leave to obſerve, that there are two material points neceſſary to be cleared up, without which his evidence ought not to be admitted. In the firſt place, did he acknowlege this *freely*, without compulſion, or other undue influence, to make him deviate from the truth? Secondly, what is his moral character? Is it ſuch as may juſtly entitle him to gain belief, in a matter of ſuch importance? All that you ſay, relating to the firſt point, is, that you prevailed on him by entreaties and commands;

but how theſe commands were *enforced* you tell us not. An Apprentice is much in the power of a deſigning, over-bearing Maſter: *by ſevere uſage, and threats of worſe, he may be compelled to deviate from the truth, eſpecially when, without ſuch deviation, he ſees no proſpect of relief,* I might inſiſt on your making it out, that this was not the caſe; and I have my *particular reaſons* for it."

Tho' ſomething very myſterious ſeems to be couched under the particular reaſons here hinted at, it may be eaſily perceived, what is intended by them, and that the ſecret, ſuppoſing it to have any foundation, has tranſpired from the Confeſſional. But whatever be meant by all theſe dark inuendos, it is clear enough upon the whole, that, tho' any Maſter, of common honeſty, may well be ſuppoſed capable of treating his Apprentice with ſeverity, in order to put a ſtop to the infernal commerce he was carrying on with another; it exceeds the bounds of all credibility to ſuppoſe, that any one living ſhould be ſo infatuated, as to treat him in this manner, were he conſcious to himſelf of having held the ſame kind of commerce with him. This ſingle circumſtance, I apprehend, ſufficiently acquits Mr. Arnold of the leaſt ſuſpicion of guilt, with regard to the latter charge; and as to the former, ſuppoſing he uſed any violent means to compel his Apprentice to raiſe a falſe accuſation againſt another, with what face can the Jeſuits pretend, that one, ſo unjuſtly treated, ſaw no proſpect of relief;

lief; when it was ſo notorious, that he had not only his own Director, but even B——e, the *Nuncio*, and Lady W—— herſelf, to make his complaints to? Beſides a certain proſpect of relief from every one of theſe quarters, I may venture to affirm, that the moſt indifferent perſons, on hearing ſuch a tale from a poor innocent country boy, would naturally take the injured ſufferer's part, and unite their endeavours to expoſe the aggreſſor.

As theſe captious Gentlemen ſo pertly demand, how Mr. Arnold came to the knowlege of this filthy affair, 'tis ſomewhat ſurpriſing, that they did not alſo demand, how he came to aſk his apprentice any queſtion at all. This material circumſtance, which is ſo carefully paſſed over by them, Mr. Arnold has accounted for, in a very ſimple and rational manner. The boy, it ſeems, on returning home, after the firſt perpetration of the crime, from his pious Director's Lodgings, where he had been either to make his *Confeſſion*, or to learn his *Catechiſm*, not only expreſſed, in his countenance, that uneaſineſs and dejection of mind, which young Sinners, far inferior to the preſent, are generally affected with, but even complained of the bodily diſorder reſulting from the unnatural violence he had ſuffered. The Maſter, obſerving ſo ſtrange an alteration in him, was prompted by curioſity as well as humanity, to enquire into the cauſe, which, (tho' ſhame and fear concealed it for a while) was, by his repeated entreaties and commands, at length diſcovered,

Mr. Arnold was ſo far from having any ſuſpicion, or the leaſt idea of a crime, which never entered into an honeſt mind, that he would have been ſatisfied with any other ſtory the boy had thought proper to tell him; nor can any reaſon be aſſigned, why the latter expreſſed more ſhame on this occaſion than he did afterwards, but that he was not yet totally abandoned.

The Jeſuits, like drowning men, who catch at the ſmalleſt twig to ſave themſelves, have artfully inferred from the word, *Commands*, which Mr. Arnold makes uſe of, that the boy did not confeſs freely, and conſequently was compelled to it, by undue means. Now tho' it can ſcarce be ſuppoſed, that even a Man, not loſt to ſhame, and much leſs one of ſo tender an age, would immediately confeſs ſo abominable a crime, which Nature itſelf, corrupt as it is, ſhudders at the very thought of; yet it evidently appears, that the confeſſion, though made with reluctance, was a voluntary act, and not extorted by any other influence than what every Maſter ought and has a right to make uſe of, in caſes of much leſs ruinous conſequence than the preſent. Mr. Arnold, it is true, did afterwards treat his Apprentice with ſeverity; but this was not to diſcover the truth, which he knew already too well, nor to make him deviate from it, but to chaſtiſe the wicked attempts on himſelf, which the abandoned Miſcreant of a Director had inſtructed the boy to make, in order to ſcreen his own guilt.

Having

Having thus cleared up the firſt material point, as far as the nature of the caſe will admit, and indeed as far as can be reaſonably expected, where no legal proof appears on either ſide, let us proceed to the Boy's moral character, " for which, ſays the advocate of this goodly Director, I appeal to yourſelf. You repreſent him as being audaciouſly and abandonedly wicked. You think him capable of being ſuborned to ſwear your life away. Excuſe me, Sir, if I cannot help telling you, that there appears ſomething *very ſuſpicious* in theſe expreſſions."

We have here another inuendo, which amounts to little leſs than a downright accuſation. This may ſerve to confirm the truth of my former remark, how apt the Jeſuits are to catch at every word they can make the leaſt handle of, and with what dexterity they turn their antagoniſt's weapons againſt himſelf. The Boy's moral character is allowed to be a very bad one; but is this any advantage to that of H—n? On the contrary, may it not be replied, that the amazing depravity of the former was entirely owing to the precepts and example of the latter; and that the Boy is not charged with being audaciouſly and abandonedly wicked, till after the repeated leſſons of his Spiritual Director? It appears that this holy man, among other artifices to eradicate from the mind of his Pupil that ſenſe of ſhame and remorſe he at firſt expreſſed, had promiſed to protect him againſt all oppoſition, to give him fine cloaths,

a watch, *&c.* upon which encouragement, the boy grew totally regardleſs of his Maſter's remonſtrances and corrections: the whole family were perpetually complaining, that his behaviour was ſo diſorderly and impudent, as to be paſt all bearing. To inſiſt therefore, that the veracity of the charge depends on his moral character, and becauſe he grew ſo hardened in vice, that the whole charge ought to be looked upon as groundleſs, is juſt ſaying of nothing: ſince every one knows, that ſuch works of darkneſs can ſcarce ever be brought to light, but by the confeſſion of one of the parties concerned; and tho' the Accuſer, in theſe caſes, is often as infamous as the Accuſed, yet the Law admits his evidence, as the only means of bringing ſuch villainies to juſtice.

To bring the point to a ſhort iſſue; it is acknowleged by the Jeſuits themſelves, that the Apprentice did once accuſe his ſpiritual Director, in the manner repreſented by Mr. Arnold; and how he was induced to make ſo open a confeſſion of the helliſh intrigue, has been ſufficiently accounted for. If he now tells a different ſtory, there is infinitely more reaſon to ſuſpect undue influence from ſuch an Inſtructor and his Accomplices, to make him deviate from the truth, than in the former caſe. He has been long enough in their hands to have learned his leſſon thoroughly. They have made him ſo entirely their own, as to be in no apprehenſion of danger from him; and, as to the Accuſer, they have Perjury and Subornation in ſtore,

ſtore, which with them are deemed very lawful expedients to ſilence any one who has brought a ſlur on the Society. How pleaſant is it to hear Jeſuits declaiming ſo pathetically about Chriſtian Charity and Juſtice, when their doctrine on theſe heads is ſo well known!

There is one remarkable circumſtance, relating to this affair, which ought not to be omitted, as it may ſerve to throw ſome light on the preſent ſubject, and to ſhew what ſort of people Mr. Arnold was got among The boy, when he firſt took him apprentice, was repreſented by the Junto, as a poor, artleſs, innocent creature, juſt brought up out of the country; but his new Maſter ſoon diſcovered, to his great aſtoniſhment, that he had lived, for a conſiderable time, in a place of ill fame in Town, which thoſe who recommended him, were no ſtrangers to, but had their *particular reaſons*, no doubt, for keeping it a profound ſecret; tho' now it has been judged expedient to own it, for which, as will ſoon appear from the ſequel, they had their *particular* reaſons alſo. It will ſcarce be doubted, that ſuch a place conduced not a little to corrupt the morals of a boy, who, as I have heard from ſeveral perſons who knew him, had naturally a larger ſtock of impudence than uſual to one of his age. Certain it is, that, had Mr Arnold been apprized of the character of the people, from whoſe houſe he was ſo clandeſtinely removed, and which Lady W—, no leſs than her Prieſts, was well acquainted with, he would not have

taken him on any account. In ſhort, he was extremely ill uſed in this affair by the whole party, from the very beginning; and tho', after his diſcovery of H—n's abominable intrigue, and the wicked plot againſt himſelf, he was too conſcious of his own innocence, to apprehend any thing from the Boy alone; yet conſidering the Inſtructor who had ſo much influence over him, together with the infamous behaviour of his own Director, and that of another reputed Saint of the ſame Order, he had ſufficient reaſon to dread every thing. You cannot, I preſume, have forgot a late inſtance of a falſe accuſation of this nature, which, from every circumſtance, appears to have been a villainous combination of the emiſſaries of Rome againſt an innocent perſon, who had made it his buſineſs to expoſe their Religion.

You may judge, from what has been ſaid, how little the two material points, ſo much inſiſted on, invalidate the charge brought againſt Father H—n, over whoſe conduct his brethren now endeavour to throw ſuch a veil of ſanctity. But that this virtuous Director may have no room to complain of our having omitted any thing which has been offered in his defence, I ſhall proceed, in my next, to the examination of certain facts, which, in the opinion of his Apologiſts, totally diſperſe the black cloud, which has ſo long hung over him. I am, *&c.*

LET-

LETTER XXVI.

SIR,

HAVING given my ſentiments, in the preceding letter, on the two *material* points, and ſhewn their inſignificancy, let us proceed to facts, which perhaps may ſet the conduct of H—n in a more favorable light. "You repreſent him, ſays his Advocate, as an artful Hypocrite, who had the addreſs to conceal, under the cloak of ſanctity, the greateſt wickedneſs, *for many years together.*" 'Tis here to be noted, by the way, that theſe laſt words in Italics, the deſign of which is to ſhew the improbability of any man, tho' ever ſo crafty, being able to conceal his vices for ſo long a ſpace of time, are artfully foiſted in; for, as to Mr. Arnold's account, it does not mention, whether his hypocriſy, as to this particular, had been of long or ſhort duration. But to come to his irreproachable character. "This Prieſt, continues the Apologiſt, has been, and ſtill is, intimately converſant with men of *great ſagacity and ſtrict virtue*, who have been daily eye-witneſſes of his conduct, through a ſeries of years, without ever detecting, or even ſuſpecting him of any immorality. Beſides, even at the time, when, as you pretend, he perpetrated thoſe abominations, that is, whenever your apprentice went to him for inſtruction or confeſſion, the very circumſtance of the place they

they were in, is ſufficient to exclude all ſuſpicion of iniquity. For, upon enquiry, I find, that it was always in a Chamber, the door of which was never locked, where perſons were often paſſing by, and every one at liberty to enter it, if they pleaſed. Surely H—n, whom you have complimented with ſo conſummate a degree of craft, muſt have been out of his ſenſes, to have thought of committing ſuch works of darkneſs, in ſuch an open place. H—n has therefore an undoubted right to remain in poſſeſſion of the character he has acquired, and ſo long maintained."

Whatever vulgar Proteſtants, who know nothing of the nature of auricular Confeſſion and the tricks of Confeſſors, may think of this apology, there are few Papiſts, I am convinced, who will not look on it as a very ſorry one. And pray, Sir, who are theſe Gentlemen of ſuch great ſagacity and ſtrict virtue, who had been ſo long eye-witneſſes of good Father H—n's conduct? Either thoſe of his own cloth, or ſuch as were wholly under their influence; neither of whom, it is certain, would divulge any thing which might bring a ſlur on the Lord's anointed. Is it not an eſtabliſhed maxim with the Jeſuits, whoſe honor is ſo nearly connected with that of this holy man, to make no diſtinction between a falſe accuſer, and one who lays real crimes to their charge, which are not publicly known? In both caſes, the effects of their vengeance are the ſame. 'Tis often fatal to have it in one's power to divulge

vulge any of their ſecrets. Can it be ſuppoſed, that men of ſuch principles would be ſo ſimple, as to expoſe one of their own party, notwithſtanding the cleareſt proofs of his guilt? He that can believe this, muſt know very little of Jeſuitiſm.

But not to dwell on points of doctrine, I appeal, ſays the Apologiſt, to facts. Surely a Chamber, with the door never locked, people continually paſſing by it, and the liberty of every one entering that pleaſed, are circumſtances that plead very ſtrongly in H—n's favor. Some perhaps may think ſo; but every one of the leaſt diſcernment, I am afraid, will be of a different opinion. For my own part, allowing every one of theſe facts to be indiſputable, yet ſuch kind of proof appears to me too futil to merit the leaſt attention. The point in queſtion, is not about the ſanity of H—n's head, but that of his heart. How eaſy is it for a crafty hypocrite, who meets with a ſuitable object, to find a convenient time and place, to gratify his depraved inclinations! But the truth is, notwithſtanding the Apologiſt pretends to have made ſo ſtrict an enquiry into thoſe circumſtances, which, according to him, exclude all ſuſpicion of iniquity, he cannot but know, if he knows any thing of H—n or his apartments, that nothing could be more conveniently ſituated than his *Confeſſional Chamber*, to make what uſe of it he pleaſed. The caſe, in ſhort, ſtands thus: The whole Houſe is rented by *Ch-ndl-r*, the Titular Biſhop, and occupied as follows:

The ground floor has a certain Widow in it, who keeps up the appearance of a ſhop, in order to prevent ſuſpicions in the neighbourhood, and to make them believe, that thoſe who frequent her ſhop, come thither purely to purchaſe books, and not to conſult with Popiſh Prieſts. The firſt Floor is occupied by none but his Lordſhip, the ſecond by none but Father H—n; who are, or were at leaſt till very lately, all the people dwelling in that Houſe. What paſſengers then could be paſſing by H—n's chamber, up two pair of ſtairs, in an houſe ſo circumſtanced, except ſuch as the inhabitants of the houſe pleaſed? Moreover, I am aſſured by ſeveral perſons, who have confeſſed in the ſame chamber, and did not ſuſpect the reaſon of my enquiry, that the Confeſſor always ſhut, and even locked the door, as cuſtomary on theſe occaſions, to prevent interruptions, and that no one might hear or ſee what paſſed within. Surely, I need not inform theſe Spiritual Directors, that, when a buſineſs, which requires ſuch *inviolable ſecrecy*, is going forward, two Penitents are never admitted at the ſame time.

I readily agree with the Apologiſt, that every man has an undoubted right to remain in poſſeſſion of the character he has acquired; but I think, it ought to be obſerved, that, as amiable as H—n's character is now repreſented, there is ſufficient reaſon to believe, that he would not be ſorry to have got rid of it, long before his laſt abominable intrigue was divulged. For,

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if his life had been ſo irreproachable, as his brethren now pretend, what could have induced *Ch-ndl-r*, his Superior, to chaſtiſe him for certain miſdemeanors he had been found guilty of, and to tell him plainly, he was unfit for a Confeſſor? I cannot learn, of what nature theſe miſdemeanors were, but may venture to affirm, he was not thus chaſtiſed, and ſo ſeverely reprehended, either on account of his great ſagacity, or ſtrict virtue. But the Catholic Cauſe, it ſeems, now requires, that he ſhould appear a Saint in public, whatever his private character may have been, which thoſe, who are ſo intimately acquainted with him, can be no ſtrangers to.

To obviate the objection of ſuch honeſt-minded Chriſtians of every denomination, who may think it incredible, that any man, who has taken on him the direction of ſouls, ſhould be capable of acting in ſo infamous a manner as H—n is affirmed to have done, on account of its aggravating circumſtances, and the horrid profanation of Religion; it may be neceſſary to inform them, that the crime, charged on him, is not ſo very ſtrange and novel a thing, as Papiſts endeavour to inſinuate. There is, I remember, a chapter in Limborch's Hiſtory of the Inquiſition, which treats of *Soliciting Confeſſors*, that is, of ſuch, who, having either diſcovered, in confeſſion, the frailties of their Penitents, or from their own vicious inclinations, tempt them to the commiſſion of the ſame ſins, and often to more enormous ones than

than thoſe whereof they had accuſed themſelves. The very caſe of Father H—n is ſuppoſed, in the Papal Bulls there mentioned, to be no unfrequent practice with Spiritual Directors. A famous Caſuiſt *, commenting on theſe Bulls, diſtinguiſhes between complete and incomplete Solicitation. He enumerates ſix caſes of the latter ſort, one of which is that of a Prieſt, who, after having confeſſed and abſolved a Boy, immediately carries him to his chamber, and there ſolicits him to the unnatural ſin we have been ſpeaking of; which, in theſe circumſtances, is repreſented as leſs criminal than if the Boy had been ſolicited in the act of Sacramental Confeſſion. Perhaps Father H—n may comfort himſelf with this jeſuitical diſtinction; but none, I believe, whoſe hearts are not exceſſively corrupted, can perceive any difference in the two caſes, ſince the wicked intention is the ſame, and Religion equally abuſed in both.

It is added, as a farther proof of H—n's unſpotted purity in this particular, "that many other Youths had been entruſted to his direction, nay, *even the very Apprentice*, who has occaſioned ſo much noiſe, *long before Mr. Arnold took him*, without the leaſt ſuſpicion of his propenſity to the crime now charged on him." How well does this paſſage confirm an old remark which has been often made on the Jeſuits, to wit, that, even when they ſpeak truth,

* Souſa, Lib. 1. c. 34. § 36.

'tis

'tis always with ſome ſiniſter deſign! Their telling us now, that a Boy, whom they at firſt reported to have been juſt brought up out of the country, had been long in town, and under H—n's direction, appears to be owing to the ſame honeſt motive, as the lye they told Mr. Arnold. For once we will ſuppoſe this man to have been really ſo virtuous, or at leaſt ſo cautious, as to have given no ſuſpicion of his conduct, during the previous direction of that boy; but how does this clear it up, with reſpect to the time of the ſame boy's apprenticeſhip, which is the ſubject of our preſent enquiry? As no man is equally wicked at all times, nor always equally propenſe to the ſame crime, it might poſſibly have ſo happened, that, in the former period, inclination as well as opportunity were wanting: in the latter, both concurred, and were both indulged to the full, if any faith is due to Mr. Arnold's narrative, which carries with it as evident marks of its veracity, as that of his antagoniſts does of its falſhood. I ſhall ſay no more on this head, than that it may be gathered from ſome intimations in the former, which have been ſince ſufficiently confirmed, that the other Youths above-mentioned, who were committed to the ſame pious Director's care, had been ſo well taught by him, as to fall little ſhort (ſome of them at leaſt) of our hopeful Apprentice.

Perhaps you may think, the Jeſuits have produced their whole evidence; but the ſtrongeſt, I aſſure you, is yet to come: however, before

before we examine its validity, let us hear what they ſay about Mr. Arnold's conduct, after he had diſcovered the ſecret, which indeed, were it exactly as they repreſent it, muſt have a very odd appearance. "I ſhall now, ſays their Speaker, take the liberty of bringing the point home to your own conduct, in this pretended myſtery of iniquity. If you were really perſuaded that H—n taught your apprentice the practice of ſuch enormous crimes, or indeed of any crime at all, let me aſk you, why you did not immediately prevent his ever returning to the ſame Director again? You ſay, you did attempt it, but was oppoſed by Lady W—. Perhaps you did attempt it, and might have your *private reaſons* for ſo doing; but, had your reaſons been the ſame as you now pretend, if I would judge well of you, I muſt ſuppoſe, that you would have ſurmounted that oppoſition. You might and ought to have done it. Nothing can juſtify your *connivance*. Now I am well informed, you ſent the Youth to the ſame H—n for ſpiritual advice, for *three years* after the pretended diſcovery."

It ſhould ſeem that this Paragraph was intended, not ſo much to acquit H—n, as to involve the Accuſer in his guilt; but whatever its deſign may be, 'tis the Jeſuit's buſineſs to clear up the character of the former, and mine that of the latter. Whether Mr. Arnold connived at his apprentice's diſorderly behaviour, or did not do every thing, which a man in his ſituation could do, to put a ſtop to it, and to

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ſave him from ruin, may be judged from his own narrative, which, it cannot be reaſonably preſumed, he would ever have publiſhed, had he been conſcious, that it lay in the power of his enemies, and ſuch enemies as Popiſh Prieſts and Jeſuits, to make good their preſent charge. It cannot be denied, that he did actually apply, not only to Lady W—, but to his own Director, as well as to another; and it plainly appears, that, from every one of theſe quarters, he met with great oppoſition. This, we are told, might have been ſurmounted. But who is it that tells us ſo? The very men, who did their utmoſt that it ſhould not be ſurmounted, and united their endeavours to fruſtrate his attempts. The *private reaſons* they had for acting in this ſtrange manner, are now public enough. They knew that he was acquainted with the horrid ſecret, and might make what uſe of it he pleaſed, and, (which ſtill more alarmed them) that the abominable intrigue had not only got vent, but perhaps their own wicked palliations of it. It was therefore judged abſolutely neceſſary to guard againſt contingencies, in caſe he ſhould make the thing more public, which there was too much reaſon to fear he would. In this exigency, many ſchemes were propoſed, but none thought ſo proper to ſtop his mouth, as to render him an accomplice in the crime, or, when they had no hopes of ſucceeding this way, to retort the charge on him. The former expedient would, no doubt, have proved moſt agreeable to them, ſince, by

this means, the affair would have been buried in oblivion; but as the latter was now the only remedy, they were not without hopes, that their Accuſer might be intimidated, were it only from a ſenſe of ſhame, from attempting to clear himſelf of ſo odious an aſperſion, which carries with it ſuch infamy, that few perſons, tho' ever ſo innocent, are willing to have their names ſo much as mentioned on theſe occaſions.

From hence it appears, how little reaſon the Jeſuits have to demand, why Mr. Arnold did not prevent his apprentice from ever returning to the ſame Director again. The anſwer to this queſtion is very plain. In ſpiritual matters, he had no power over his apprentice; he could do no more than he did, that is, by telling the ſtory to his own Director, whom he judged the fitteſt perſon to apply to, in this caſe, as being a ſpiritual man himſelf, and intimate with the ſpiritual Delinquent. It would have been the eaſieſt thing in the world for this man to have put a ſtop to ſuch vile practices, without making the leaſt noiſe, agreeable to the intention of the Complainant; but as he did not, application was made to Lady W—, who conſented, tho' with reluctance, to the boy's removal. When things ſtood thus, could any thing be more amazing than that H—n himſelf ſhould ſolicit this ſame Lady to get the boy back again? Would any man living, who had not ſome dark deſign in view, have taken ſuch a ſtep, when he knew that ſuch a crime had been

been laid to his charge? What odds could it be to him, whether the boy remained under his direction, or that of any other Prieſt; ſince the only point was to bring him up in their Catholic faith? One would think, he ſhould, in common prudence, have been the laſt man on earth to deſire the management of this particular boy, were it only out of a regard to his own reputation. But when he had gained his ends, and continued the ſame deteſtable commerce, whom could Mr. Arnold apply to? Not to Lady W—; for ſhe was now gone to France. He had none to make his complaint to, but Directors, and ſuch Directors as would hear nothing of the boy's ſecond removal from H—n; and indeed the affair was of ſuch a nature, and the oppoſition ſo ſtrong on every ſide, that he found himſelf terribly embarraſſed. Every circumſtance carried with it ſuch a glaring appearance, not only of *connivance*, but of *combination*, in the whole party, that he muſt have loſt the uſe of his reaſon not to apprehend ſome very foul play carrrying on. Indeed it cannot be doubted by any one of the leaſt reflection, that all theſe ſtrange proceedings, which, at firſt view, ſeem ſo unaccountable, had no other end but that, in caſe the Maſter ſhould grow too clamorous, an handle might be made of his apprentice's having continued ſo long under the ſame Director, after the diſcovery of the abominable intrigue; and this, we find, the event has fully verified.

It may ſtill be objected, that, when Mr. Arnold found what was plotting againſt him, and ſaw ſuch a ſnare laid in his way, he ought not to have remained a ſingle moment in ſo dangerous a ſituation. But this objection will loſe all its force, when we conſider, that the ſnare was laid by thoſe, to whom he communicated his grievances, both in and out of confeſſion, who, inſtead of aſſiſting him to break through it, employed their whole jeſuitical artifice, to prevent his eſcape. Moreover, it ought to be recollected, that he lay at the mercy of a ſet of men, who, having reduced him to the moſt diſtreſsful circumſtances, had a particular view in keeping him ſo, that he might enter more readily into their meaſures. If to this we add, that his preſent buſineſs, as well as future expectations, depended on the Catholic Party; that he was ſtill a profeſſed Catholic himſelf, and perhaps ſomewhat ſcrupulous of bringing a reproach on his new Religion; that he could not immediately diſcharge his apprentice, without alleging the true cauſe, which muſt have expoſed the infamous Director, and conſequently brought on himſelf the vengeance of his Brethren, whoſe implacable malice he had ſuch flagrant proofs of, in other caſes, and ſo much greater cauſe to dread in this; when all theſe reaſons, with many more which might be added, are weighed, it may be preſumed, that a wiſer man than Mr. Arnold, would, in his ſituation, have been extremely at a loſs how to proceed.

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Even after he was inflexibly determined to get rid of this profligate apprentice, and had expreſſed his reſentment ſo warmly and openly, that the Directors had no reaſon to doubt his being in earneſt, ſtill he met with freſh difficulties and embarraſſments from thoſe who had promiſed to procure another Maſter for the boy. When he found they were only trifling with him, that their deſign was to ſpin out the time, as long as poſſible, and to force him, as it were, to remain with ſuch a nuiſance in his houſe, he loſt all patience, and threatened to apply to Juſtice. He even wrote a very ſharp letter to Squire B——e, the Nuncio, giving him to underſtand, that he had adviſed with an Attorney of his acquaintance in the city, and would ſeek his remedy, by courſe of Law, if the boy was not inſtantly taken away. This produced the deſired effect. Let the Jeſuits therefore aſſert as confidently as they pleaſe, and bring an hundred Knights of the Poſt to ſwear to it, that Mr. Arnold ſent this boy to the ſame Director, for ſpiritual advice, for three years after the diſcovery; the Public is too well apprized of their conduct, as well as his, to pay the leaſt regard to ſuch teſtimonies; ſince it evidently appears, that he never after conſented to the boy's going near that abandoned Wretch, except only when he was to get entirely rid of him, that is, when he made, as I obſerved before, the inadvertent promiſe to their Agent, which he immediately retracted, on reflecting, that this was a freſh ſnare laid

for him. In fine, every part of his conduct, during the whole interval, that is, from the firſt diſcovery, to the moment he turned the boy out of his houſe, ſhews the integrity of his own heart, as plainly as it does the blackneſs of theirs.

To prove that what they aſſert on this head, with reſpect to Mr. Arnold's connivance, is a moſt impudent calumny, it will be ſufficient to mention the exact time the boy lived with him: he was bound apprentice, the 30th of May, 1754, and diſcharged, the 4th of June, 1757; which makes three years and four days. For ſome conſiderable time after his apprenticeſhip Mr. Arnold was utterly ignorant of the criminal commerce between him and H—n; ſo ſoon as he diſcovered it, he uſed all poſſible diligence to get the boy removed from him, which was, with ſome difficulty, effected; how long their ſeparation laſted, he cannot juſtly ſay, but is very ſure, it was ſo long as the wicked Director would ſuffer the boy to ſtay away from him: from Eaſter, 1756, to the inſtant of his diſcharge, he did his utmoſt endeavours to prevent their coming together, wherein he ſucceeded, eſpecially for the latter part of the time, tho' he has too much reaſon to fear, they had ſeveral private meetings which he knows nothing of. All this will bring the three years within a very narrow compaſs. The Public, in ſhort, muſt be convinced, upon the whole, that, as no man could have expreſſed more anxiety, nor taken greater pains than Mr. Arnold did, to

put

put a ſtop to ſuch enormous wickedneſs, ſo none were more indefatigable than the Jeſuits to encourage the practice of it; and that every ſubſequent perpetration of the crime is to be charged to the helliſh artifices of theſe Spiritual Directors, who fruſtrated his honeſt intentions, and thus infamouſly proſtituted the ſacred name of Religion to ſuch vile purpoſes.

How far the evidence hitherto produced, has cleared up the character of H—n and his aſſociates, muſt be left to the impartial reader. But the Junto, it ſeems, have other kind of vouchers, which perhaps will ſtop Mr. Arnold's mouth for ever: theſe ſhall be fairly examined in my next, and then let every one judge as he pleaſes. I do not intend to ſay any thing more on the preſent ſubject, unleſs the Jeſuits inſiſt on farther explanations, and am, *&c.*

LETTER XXVII.

SIR,

BESIDES the many dark inuendos and ſly ſarcaſms, already taken notice of, which are thrown out by H—n's advocates, to render Mr. Arnold's conduct liable to cenſure, they have taken a moſt effectual method to blaſt his character, that is, by condemning him out of his own mouth. Mr. Arnold informs us, in his Motives, that, being overwhelmed with grief and horror, at the diſcovery of ſuch

a ſcene of villainy in one who pretended to ſo much ſanctity, he made his own Confeſſor privy to the affair, in hopes of his putting a ſtop to it, as he might eaſily have done, but that, to his inexpreſſible aſtoniſhment, this man, ſo highly eſteemed for his ſtrict virtue, made very ſlight of the matter, telling him coldly, *that it might be ſo, but that, if any evil thoughts roſe in his mind at the time he was tempted to commit the ſin, he might as well have committed it, and was as guilty as the other.* This, we are told, looks very *ſuſpicious*; nay more, from hence it is ſtrongly inſinuated, that Mr. Arnold accuſed himſelf, in confeſſion, of a propenſity to the very crime he now charges on H—n; to confirm which, we are referred to a ſecond confeſſion he acknowleges to have made to another Prieſt, in the abſence of his own Director, wherein he complained of his being *grievouſly afflicted at a ſnare being laid in his way, to tempt him to commit a moſt enormous ſin.* Surely no human creature, except one who has the head and heart of a Jeſuit, could be capable of putting ſuch a conſtruction on words of ſo plain and innocent a meaning, and then producing his own vile ſuppoſition of a thing which might poſſibly happen, as a proof of the party's guilt!

The Junto, it ſeems, were aware, that this charge of ſelf-accuſation would be liable to ſome objection; in order therefore to convict the Complainant, beyond all poſſibility of reply, his own Hand-writing is brought in judg-

ment

ment againſt him. As this is a moſt curious Anecdote, it may be worth the pains to ſtate the caſe, as repreſented on both ſides.

Mr. Arnold has acquainted the Public, that, when he deſpaired of ſeeing any ſtop put, by means of his own Director, to the wickedneſs he had diſcovered, and H—n himſelf, the Corrupter of his apprentice, gave him no opportunity of remonſtrating againſt it, by word of mouth, he conveyed his ſentiments to him in a Letter, wherein he repreſented, *in the ſtrongeſt terms he poſſibly could, the enormity of the crime, with all its aggravating circumſtances*, &c. He farther informs us, that this Letter, dated the 12th of September, 1755, was carried to that holy man's lodgings, and left there, by a friend who was privy to the contents; that H—n never anſwered, nor took the leaſt notice of it, till about ſix weeks after, when the writer accidentally met him, near his lodgings in *Holborn*; at which time, Mr. Arnold beginning to enter on the ſubject, he endeavoured to turn off the diſcourſe with ſome evaſive and equivocal expreſſions, ſeemed not a little confounded, pleaded great haſte, and abruptly withdrew, without giving him time to make any anſwer. Beſides all theſe circumſtances, which have been already related, in one of my former letters, I am alſo informed, on good authority, that, previous to this accidental interview, as well as afterwards, Mr. Arnold had not only gone ſeveral times to his lodgings, in order to reproach him with his abominable

practices, but, as he could never get the ſight of him there, had likewiſe ſent him frequent meſſages by ſome of H—n's own Penitents, and others of his acquaintance, to every one of whom he declared, that this man would be the utter ruin of his apprentice. Theſe circumſtances plead as ſtrongly in favor of Mr. Arnold's innocence, as they ſerve to raiſe a moſt violent preſumption of the other's guilt: and I believe, I may venture to affirm, with reſpect to the whole proceeding of the former, that there cannot be a ſingle inſtance produced, of any man alive having ever acted in this manner, who was conſcious that ſuch a crime, or indeed any crime at all, could be juſtly laid to his charge.

But as you have heard one ſide of the queſtion, it is but reaſonable to hear the other. "This wickedneſs of yours (ſays the good man's advocate, ſpeaking to Mr. Arnold) was, as I have been poſitively aſſured, the ſubject of the two letters you wrote to H—n. The firſt, which you ſent him, I have *ſeen*. It was without name or date, as follows:

Sir, I know that you know that I know. You may know what you would know, when I know. Sed propria quæ maribus. I am, &c.

"This curious letter H—n ſhewed to me, and to ſeveral others, ſome time after he received it. For my own part, not having the leaſt conception of any ſenſe it could bear, I concluded it to be the ravings of ſome diſordered brain. If it does really contain any myſterious mean-

meaning, H—n, I ſuppoſe, would have underſtood it, had he been conſcious to himſelf of any crime intimated in theſe dark expreſſions; in which caſe, he would have undoubtedly ſuppreſſed it in the profoundeſt ſilence. But he was ſo far from ſuppreſſing or concealing it, that he ſhewed it openly to ſeveral perſons, in order that they might try to extract ſome ſenſe out of it, which he could not do. Let any one now judge, whether ſuch openneſs be like the behaviour of a crafty hypocrite, who is artfully covering the greateſt wickedneſs under the cloak of ſanctity. To the ſecond letter, you ſubſcribed your name, and dated it the 12th of September, 1755; *but you did not therein charge H—n with any crime, as you now pretend. On the contrary, you acknowleged, that yourſelf was ſtruggling with certain temptations; that the attacks were ſtrong, and that nature was weak and frail. You laid down in it a diſtinction of ſin, and then divided it, as a Surgeon would do a fracture, into* ſimple and compound; *ſeeming to confeſs, that your own ſins were compound, and begging H—n to pray for you. I do not poſitively remember that I have* ſeen, *but have been* aſſured, *that ſuch were the contents of it; and moreover, that, when H—n met you, in Holborn, you were capable of bluſhing.*"——

This account, you may perceive, varies not a little in every material circumſtance from that of Mr. Arnold. However, to make ſhort work, I ſhall readily allow, that the Jeſuits have been poſitively aſſured of every thing here aſſerted; and,

and, I preſume, it requires no great ſagacity to diſcover, from whom they received their aſſurances: yet, as poſitive as they are, ſome good Catholics are of opinion, that this apology would have anſwered more uſeful purpoſes, had it been handed about in private; and, as to Heretics, I am afraid, they will be apt to think, that its publication only ſerves to render H—n's infamy more conſpicuous. For my own part, I am firmly perſuaded, it has ruined the holy man's character, beyond all hopes of recovery. Indeed thoſe few, (and very few they are, God knows) who were at firſt ſomewhat inclined to ſuſpend their judgment, are now of the very ſame opinion. Surely, ſay they, the Jeſuits, with all their craft, muſt have been moſt ſtrangely infatuated on this occaſion, to offer ſuch an apology to the world, whoſe ſtupidity is no leſs glaring than its effrontery.

Let us ſuppoſe, that the perſon, who has furniſhed us with this anecdote, is a friend of H—n, and not, (which is moſt probable) H—n himſelf. Now as to the firſt letter, whether genuine or counterfeit, if he ſo well remembers to have ſeen it, as to be able to repeat the contents, what tolerable reaſon can be aſſigned, why he ſhould not remember at leaſt, whether he had ever ſeen the ſecond, which, coming to hand afterwards, and the contents being far more ſtriking, could not ſo eaſily have ſlipt his memory? May it not be concluded, that the ſame motive, which has made him

him ſo well to remember the ſight of one, has made him forget that of the other? But, not to inſiſt on this point, let me aſk our ſubtil Apologiſt, whether he thinks, it can enter into the head of the moſt credulous perſon living, that Mr. Arnold would have publiſhed ſuch an account as he has, were he conſcious that ſuch a letter could be brought in judgment againſt him; and let me appeal to the common ſenſe and experience of mankind, whether it is credible, that an enemy, ſo grievouſly provoked, would not have inſtantly produced ſo inconteſtable a voucher, in his own vindication, and to the everlaſting confuſion of his Accuſer?

The copy of one of Mr. Arnold's letters, the contents of which are plain enough, is given us at length in the Reply, and the original, as we are informed, depoſited at the *Widow Needham*'s. Why then are we not favored with the copy of this other letter, which is of infinitely more conſequence towards clearing up H—n's character? And why, let me add, ſhould this man of unſullied purity, make any ſcruple of truſting the zealous Widow with ſo precious a depoſit as the original, to the end that every one, deſirous of coming at the truth, might ſatisfy themſelves of its authenticity? H—n indeed, we are told, took a vaſt deal of pains in ſhewing that ſhort, myſterious letter above-quoted. I am willing to believe he did ſo, becauſe he might ſafely do it, without raiſing the leaſt ſuſpicion, as to the purity of his Morals; for if it had any meaning, it could be known



known to none but himſelf; and no one ever took H—n for ſuch a ſimpleton, as voluntarily to publiſh his own infamy. Undoubtedly, ſays his advocate, were he conſcious of any crime intimated in thoſe dark expreſſions, he would have ſuppreſt them in the profoundeſt ſilence. And why ſo? What riſk did he run in expoſing them, if his acquaintance were as ignorant of their meaning as he himſelf pretended to be? Was it not in his power to put what conſtruction he pleaſed on them, ſuch as might beſt anſwer his purpoſe, when he found the horrid ſecret had got vent? When the thing is ſeen in this light, the only true light it can be ſeen in, there will appear much ſtronger reaſons for his ſhewing this myſterious Letter ſo publicly, than in ſuppreſſing it; and, no doubt, it was with a view to what might happen, that he took ſuch pains to ſhew it; that he then pleaded ſuch ignorance of its meaning, and has now given us the copy, with a comment of his own ſubjoined, to explain the myſtery therein contained. Is there not to be diſcovered at leaſt as much cunning, in ſhewing ſo openly an unintelligible letter, as in concealing ſo carefully another, which any one might underſtand, and at laſt giving us only a few ſcraps of it? Does not the crafty hypocrite equally appear from the openneſs of his behaviour in the one caſe, and his great precaution in the other?

The only myſtery, which at preſent remains to be cleared up, is, why the Public is not favored with the entire copy of this laſt letter, the

the contents of which, as far as can be judged from the ſample, ſeem to anſwer every Catholic purpoſe. Several weighty reaſons may be aſſigned to account for the delay. Meaſures perhaps have not yet been taken for drawing up the whole into a proper form; or, if it be already drawn up, a proper perſon may not have been found, well ſkilled in counterfeiting the hand, wherein it is to make its appearance; or, ſuppoſing both theſe difficulties ſurmounted, the preſent time may be judged unſeaſonable for its publication. In the interim, that part, which has hitherto been divulged, may enable us to form a judgment of the reſt. We already find, that it will not only have the ſame date with the real letter, but even contain ſome of the identical expreſſions uſed by Mr. Arnold, with which theſe ghoſtly Directors make themſelves very merry. But let them droll, as much as they pleaſe, about *ſimple and compound ſins*; the matter is too ſerious to be made a jeſt of; and what they ſeem to laugh at, ſtrikes the reſt of mankind with horror.

However, to ſave theſe plotting Gentlemen the needleſs trouble of racking their brains to ſo little purpoſe, let me remind them, that Mr. Arnold has not only the exact copy of the letter by him, but can appeal to the very perſon who carried it, and was privy to the whole contents; ſo that what they intend to give the world, be it drawn up ever ſo dexterouſly, will appear in no other light than that of a Jeſuitical Forgery. Let me farther remind them, that they

they can make no handle of Mr. Arnold's not having ſpecified by name the unnatural crime he charges on H—n. What neceſſity was there of doing this, when H—n knew the occaſion of writing that letter, as well as the writer himſelf, who, when the boy firſt acquainted him with the ſhocking affair, ſtrictly enjoined him, whenever he chanced to ſee his Director, to tell him, that he ſhould look on him as the greateſt monſter in nature? This meſſage, he is aſſured, was delivered to him by the boy, as well as by ſeveral other perſons; and to this it is to be imputed, that H—n ſo induſtriouſly avoided his preſence, contrary to the cuſtom of other ſpiritual Directors of apprentices and ſervants, who frequently viſited at their Maſters' houſes. Mr. Arnold, indeed, when he met this miſcreant, near his lodgings in Holborn, will not pretend to deny, that he might have been capable of bluſhing: he verily believes, he did bluſh, and well he might, at the ſight of ſuch a monſter in human ſhape, and the recollection of his abominable practices. But, if he bluſhed on that occaſion, he well remembers, that H—n turned as pale as a Ghoſt.

As to what is ſo artfully inſinuated, as an inſtance of Mr. Arnold's high opinion of H—n's ſanctity, *viz.* that, in this pretended letter, he requeſted his prayers, ſince there is ſuch a cloud of witneſſes to prove, that 'twas impoſſible for any man to have a greater abhorrence, nor worſe conceit of another, than Mr. Arnold had

had of this vile hypocrite, every one, who has read his narrative and the wretched reply made to it, will eaſily believe, that H—n was the laſt man on earth, whom he would have deſired to pray for him. Popery had not ſo far blinded his reaſon, as to make him inſenſible, that the prayers of the wicked, eſpecially of thoſe ſo enormouſly wicked as this man, are an abomination to the Lord.

I have dwelt longer on this incident than I at firſt propoſed, but not longer, as I apprehend, than the importance of the ſubject required. The ſcene, it muſt be owned, is foul and loathſome; but 'tis ſometimes neceſſary, and perhaps more ſo at this juncture, conſidering the licentiouſneſs of Popiſh Prieſts, than in any former period, to expoſe the fouleſt objects to public view, that is, to lay open the ſecret villainies of thoſe, who, not content with makeing Papiſts of us, would make us alſo Libertines. Mr. Arnold's Motives are called *filthy* by the Jeſuits; and too true it is, that nothing could be filthier than the occaſion of his publiſhing them; he never ſaw ſo much filth among people of any other denomination; let the Junto take it to themſelves; he has happily eſcaped its contagion, and left the filth where he found it.

Having thus finiſhed what relates to Mr. Arnold's caſe, I ſhall, in my next, take notice of the laſt point urged by H—n's advocate; the diſcuſſion of which will ſet, in a ſtill more glaring light, the dreadful tendency of Popery,

with regard to our Morals, no leſs than our civil and religious liberties. I am, *&c.*

LETTER XXVIII.

SIR,

WHAT the Jeſuits offer, in the ſequel of their reply, is not ſo much in defence of their goodly Brother H—n, as of their Holy Catholic Church, and to ſhew the extraordinary care it takes to keep the morals of its children untainted. This point ſhall be the ſubject of our preſent enquiry.

" To bring this matter to a ſhort iſſue, I will ſuppoſe for once, ſays our Jeſuit, that all you have ſaid againſt theſe Gentlemen is true. I am fully convinced that the whole is as falſe as it is ſcandalous; but for the preſent, I ſhall wave that, and allow you all that you deſire, in order that your argument may loſe nothing of its weight. Theſe preliminaries being thus ſettled, here is your argument in ſhort and plain terms: *You diſcovered one Prieſt to be addicted to an enormous crime, which was connived at, or even abetted by two others; therefore you have juſt cauſe to forſake their Religion.* But do not you ſee, Sir, that in reaſoning thus, you paſs from one thing to another, which is entirely different, from the *perſonal character* of the Prieſt, to the *truth of the Religion* he profeſſed? If you had concluded, that, becauſe you

you found the Prieſt bad, therefore you had juſt cauſe to forſake *him*, no one would have diſputed the point with you: but to conclude, that therefore you ought to forſake *his Religion*, is downright nonſenſe. Conſider what your reaſoning will lead you to. It is poſſible you may find three or four wicked Miniſters in the Proteſtant Church; therefore you will forſake their Religion. Among Chriſtians of every denomination, you may find wicked Miniſters; therefore you will forſake the whole Chriſtian Religion. Can you help ſeeing, that this argument will always recoil back upon you, and beat you about from one thing to another, till you can find no place to reſt your foot on? Pray, tell me, is there not a wide difference between the *Man*, and the *Cauſe* in which he is engaged? May not a *bad* man be engaged in a *good* cauſe? Was there not a Judas among the Apoſtles?"——

As our Jeſuit has ſettled ſome preliminaries, before he entered on the main point, I ſhall take the ſame method, before I put his weighty argument in the balance. He is fully perſuaded that what has been ſaid againſt theſe Gentlemen, is no leſs falſe than ſcandalous. It may be, that he is ſo perſuaded, tho' it ſeems very improbable. But what is this to the purpoſe? The point in queſtion is not, what his perſuaſion is, but what the Public thinks of the matter. However, in order to confound his antagoniſt, he ſuppoſes, the whole charge may be true. But is this, ſays he, a juſtifiable mo-



very points which induced him to turn Papiſt, and, inſtead of teaching him the practice of thoſe virtues, which Chriſtians of every other denomination think as requiſite to ſalvation as the moſt orthodox Faith, prompting and encouraging him to ſuch wicked courſes as muſt have ended in everlaſting ruin, had not his Morality got the better of his new Religion: Such conduct in ſpiritual Directors, might, I apprehend, juſtly give any man very unfavorable impreſſions of their Church, and make him ſuſpect the goodneſs of the Tree, which produced ſuch poiſonous fruit.

But ſuch conduct in the emiſſaries of Rome has nothing new or ſtrange in it: they have long endeavoured to propagate every kind of vice, and to corrupt the morals and principles of the people of this kingdom, but more eſpecially of this great city, which, like the devouring peſtilence, they do not, as formerly, attack in the dark, but deſtroy at noon-day. There is nothing that gives them a more ſenſible pleaſure than to obſerve the growth of every thing, which tends to a general diſſolution of manners. Their hearts overflow with joy at our National Vices, as well as National Calamities; ſince both, by their artful management, are made to ſerve the cauſe of Popery, How often have I heard them declaiming, with a diabolical triumph, on the univerſal depravity of the age, and predicting, as it were by immediate inſpiration, that the ruin of our Conſtitution, which is what they daily and hourly pray for, is not far off! How often

often have I heard them exult at the vaſt encreaſe of our national debt, at our religious as well as political diviſions, and particularly at the enormous growth of infidelity! Indeed when they talk in this ſtrain, it is generally among their own party, with a view to heighten their zeal, and confirm their ſtedfaſtneſs; but when they have an opportunity of converſing with ſerious Proteſtants, their tone is changed, and then they pretend a great deal of ſorrow at ſeeing ſo much wickedneſs flowing in on every ſide. Surely, ſay they, all this is owing to the extirpation of the *true Religion*; for when that was the eſtabliſhed Religion, things were not at the paſs they are now: to this they add, by way of prophecy, and ſeldom without an heavy ſigh, that times will grow worſe and worſe, till it ſhall pleaſe Almighty God to re-eſtabliſh the Catholic Faith. In ſhort, it is a ſtanding maxim with them, to render every thing, ſo far as poſſible, ſubſervient to the grandeur of their Church; and therefore the baſeſt artifices are put in practice, and every crime, which may anſwer this good end, not only connived at, but readily diſpenſed with, and even encouraged. If a Papiſt is true to his truſt, that is, if he be ready to go any lengths his Prieſts may direct him, (and this is what they always expect from him) it is this, and this only, which makes a *good Catholic*. A moral or immoral life is not the criterion, by which they judge the merits of their people: let them be zealous and active for

Mother Church and exalt St. Peter's Chair, tho' it be on the ruins of thoſe of the other Apoſtles, this alone will be ſufficient to heal their ſpiritual diſorders, and to procure a ſafe paſſport to Heaven: No matter what their qualifications may be in other reſpects. You have here, Sir, a genuine portrait of our zealous Miſſionaries, and the evangelical methods they take to convert us.

As Mr. Arnold is charged with having embraced his new Religion from motives of intereſt, ſo likewiſe, as I have already obſerved, with having renounced it, from the ſame motives, but chiefly on diſcovering the wickedneſs of three or four Prieſts. But this, we have proved, is a very falſe and partial account of the matter; for, to ſay nothing of the Religion itſelf, it plainly enough appears, that, had he ſo far prevailed on himſelf as to think, that the wickedneſs he found among Prieſts in general, and the greater part of his Popiſh Acquaintance, was a ſufficient reaſon for renouncing their Religion, he would not have remained a Papiſt ſo long as he did. He needed not the experience of many years, when that of a few months was more than enough to convince him, that the moſt flagitious and abominable of mankind, provided they are good Catholics, are indulged and countenanced in their vices; nay, that even the virtuous are occaſionally ſolicited to the perpetration of the blackeſt crimes, by their own ſpiritual Guides and Directors, who deviſe and practiſe every art to aggrandize the kingdom

dom of the Pope, tho' it be to the diminution, and, if ſuch a thing were poſſible, to the total ſubverſion of the kingdom of Chriſt.

I am ready to allow, that there may be found wicked Miniſters among Proteſtants of every denomination. But what then? Can that affect Mr. Arnold now, as when he was entangled among Popiſh Prieſts? Let ſome Proteſtant Miniſters be ever ſo wicked, is it not in his power to avoid them, and to chooſe the acquaintance of the good, which was more than he could do, whilſt he continued a Papiſt? Beſides, Proteſtant Miniſters neither have, nor pretend to have, the ſame power over their Pariſhioners, as Popiſh Prieſts claim, and actually have, over their Penitents. The former ſeldom know any thing more of their neighbours than other men, have no arts of diving into the ſecret receſſes of their ſouls, and are therefore incapable of carrying on thoſe intrigues, which is the eaſieſt thing in the world to the latter. Auricular Confeſſion is the main ſupport of Popery; take away this, and the whole fabric would totter, and ſoon tumble into ruins. For is it not notorious, that Prieſts take advantage of Confeſſions, not only to ſerve the ends of their own avarice and ambition, but to decoy, deceive, and corrupt their Penitents, nay, and frequently to join with them in their ſins? Let the Morals of a Proteſtant Miniſter be ever ſo bad, the immorality recoils on himſelf, and he can injure others no farther than by his example; he is not concerned in his

ill conduct, nor aſſiſted in his wicked devices by his brethren of a better turn. But is this the caſe of Popiſh Prieſts? Are not they, good and bad, all blended together in one common maſs? And is not this the little leaven that leaveneth the whole lump of Popery?

How vain are the efforts of theſe men to vindicate the licentious morals of their Brother, by having recourſe to the example of Judas among the Apoſtles? Judas indeed was one bad man among twelve; and had the other eleven attempted to excuſe and palliate his wickedneſs, as the Jeſuits do that of H—n, we ſhould have had as bad an opinion of them, as we have of this Traitor. Mr. Arnold found a Judas, not only in a ſingle Prieſt, but in every one he had the misfortune of being acquainted with, and, as far as he can judge from their general practices, has too much reaſon to fear, that, were they all divided into companies of twelve, there might be found in each, eleven of the ſame infamous character; and, as to the Jeſuits, he is firmly perſuaded, that ſcarce one could be excepted out of the number.

If Judas be ſo juſtly ſtigmatized for having betrayed his Lord and Maſter, what muſt we think of thoſe, who, to ſerve the cauſe of Popery, crucify him a-freſh, and put him to open ſhame, by doing their utmoſt to eradicate thoſe virtues, which he came on purpoſe to plant in our minds? And tho' it may ſeem incredible to ſome, do we not find that theſe modern Apoſtles, with a view of introducing Popery among

among us, beſides the many ſophiſtical books they publiſh, to give their errors the ſpecious appearance of truth, do they not, I ſay, deny and blaſpheme, on certain occaſions, that very Saviour, whoſe ſole Miniſters they pretend to be? Are they not induſtrious in propagating arguments in favor of infidelity and libertiniſm? This is a new method of gaining proſelytes in England, and has proved more ſucceſsful than ſome would imagine.

I agree with H—n's advocate, that change of Religion is a matter of importance, and ought not to be attempted on ſlight grounds; but if this judicious reflection is meant to be applied to Mr. Arnold, let me anſwer for him, that he had all the grounds which a rational creature, who believes there is a God and a future reckoning to make, could poſſibly have, to renounce a Religion, wherein his ſalvation, on many accounts, was in ſuch imminent danger. Thus much he knows, by woeful experience, that, as he was frightened into their Church, for the ſake of ſaving his ſoul, ſo he can now truly and juſtly affirm, that he was frightened out of the ſame Church, for fear of loſing it. In ſhort, to repeat my former remark, ſuppoſing Popery to be a good Religion, (which, I think, is a very unreaſonable ſuppoſition) yet, as Mr. Arnold found, that thoſe who were to inſtruct him in it, were ſo exceſſively bad, that he could learn nothing but vice from them, the only expedient that offered,

was

was to fly from both, in order to preſerve his Virtue, however his Faith might ſuffer by it; and tho', by ſo doing, he may be thought by ſome to be a worſe Catholic than he was before, one thing he is ſure of, that he has at leaſt the means of becoming a much better Chriſtian than he could ever hope to be in ſuch company; and if, after all his honeſt endeavours, he is to be infallibly damn'd, for not remaining a Papiſt, he muſt take what follows.

As the Jeſuits are reſolved to clear up the character of their Church, whatever becomes of that of their Brother, I ſhall trouble you, in my next, with a few more animadverſions on what they advance on this head; premiſing only by the way, that, if the ſubject forces me to treat them as well as their Church with ſuch freedom as may offend the Catholic Party, they muſt thank thoſe for it, who gave the occaſion. I am, *&c.*

LETTER XXIX.

SIR,

"EVERY man, proceeds our Advocate, muſt acknowlege, that Religion is not accountable for the conduct of its profeſſors, *only ſo far as their conduct is influenced by, and agreeable to its maxims.*"

One

One would ſcarce have expected ſuch an intimation from the pen of a Jeſuit, when all the world knows, that their voluminous tracts of Moral Divinity, which treat of every duty we owe to God, our neighbour, or ourſelves, wherein conſiſts the ſum of Religion, have no other tendency but to convince mankind, how little ſuch obligations are binding.

It may not be improper to make one remark here, with reſpect to the word, *Religion*, to which Papiſts have affixed a peculiar meaning, ſuch as every Proteſtant is not acquainted with: In ſhort, it does not imply, among them, a conformity to the precepts of the Goſpel, but only putting on a certain habit, of ſuch a particular color, and living according to the rule of St. *Dominic*, St. *Francis*, or the great St. *Ignatius de Loyola*; inſomuch that, when a man has entered into any of thoſe venerable Orders, he is ſaid to have embraced a Religion, as if there were no ſuch thing as Religion, without the walls of a Monaſtery or College. Now as the Society of Jeſus has obtained ſo many Papal Bulls in its favor, as to comprehend the merits of every other Order, beſides a vaſt number of excluſive privileges, it follows of courſe, that, according to the vulgar ſenſe of the word, they muſt have more Religion among them, than all the other Orders put together. However, thoſe who know this ſort of Gentry, ſcruple not to affirm, that, tho' they have more Religion among them, they have much leſs virtue, than any other men.

With



With regard to the indulgence of carnal luſts, than which nothing more debaſes human nature, it is, I believe, univerſally allowed, that none have taken ſuch pains as the Jeſuits to corrupt the minds of youth, by palliating with their ſubtil diſtinctions, every kind of impurity which the filthieſt imagination can ſuggeſt. Their warmeſt advocates cannot deny, that the dangerous maxims contained in their laboured treatiſes on this foul ſubject, are continually taught and explained to their pupils. It is no ſecret, that, to take pleaſure in obſcene ideas, in reading ſuch books as expreſly treat of unchaſte amours, in aſſiſting at laſcivious ſpectacles, and beholding obſcene objects, are held as matters of indifference, nay, that even the impureſt embraces are ſcarce venial ſins with theſe Caſuiſts.

"But the evil, ſays a learned Frenchman *, does not only conſiſt in theſe criminal liberties: what they add is ſo ſcandalous, that I ſhould tranſgreſs the bounds of modeſty, were I to put it down in Latin. Our own language would bluſh ſtill more, were I to tranſcribe what their moſt famous Caſuiſts ſay on this ſubject. The liberties they permit, are not only *crimes, and crimes unheard-of, but monſtrous.*"—This writer alludes here to the indulgence granted by the chaſte *Sanchez*, and others of

* The author of a Parallel between the doctrines of the *Pagans* and *Jeſuits*, with reſpect to their notions of Moral Virtue, which turns out ſo much to the advantage of the former, as will render the latter eternally infamous.

his

his Fraternity, in a certain caſe taken notice of by the Marquis *d'Argens* in his *Lettres Juives*, which is ſo enormouſly filthy, that Sodom itſelf would bluſh at. The Marquis, notwithſtanding his licentious manner of writing, was aſhamed to tranſlate the paſſage, and, I think, he ought to have been aſhamed to give it in a dead language.

All this may be true, cries a well meaning Papiſt, and 'tis poſſible that Jeſuits may teach ſuch leſſons to their ſcholars; but the Holy Roman Catholic Church, it is certain, teaches no ſuch thing; conſequently ſhe is not accountable for the immoralities of her members. To enforce which, the Advocate inſtances the particular crime charged on H—n and his aſſociates. "You ought, ſays he, to have firſt proved, that thoſe Prieſts, in their wickedneſs, acted agreeably to their Religion, before you renounced it upon that motive. Point out, adds he, if you can, any tenet of the Catholic Religion, which countenances ſuch a crime. What are our children taught in their Catechiſm? Perhaps you do not know, I ſhall therefore repeat it here.

Q. Which are the four ſins, which cry to Heaven for vengeance?

A. 1. Wilful Murder. 2. Sodomy. 3. Oppreſſion of the Poor. 4. Defrauding Labourers of their wages."——

We have here the *Popiſh Catechiſm* called in, as an evidence of Popiſh Purity. Many perhaps may think, it argues ſome degree of boldneſs to



to talk in this public manner of Popiſh Catechiſms in a Proteſtant Country. But, however, let this paſs. There are times when Popiſh boldneſs may be winked at. It appears from this Catechiſm, that young Children are taught, that Sodomy is one of the four ſins that cry to Heaven for vengeance. And pray, Sir, what would you infer from hence? Will it therefore follow, that this abominable ſin is not to be found among the profeſſors of the Popiſh Religion? The Reverend Fathers K-ngſl-y and W—te, it is certain, were of a different opinion, if any judgment may be formed from the arguments they uſed to leſſen their proſelytes' horror of it. Or will H—n and his pupil be hereby acquitted of the charge? You will ſay perhaps, that the perpetration of ſuch a ſin is not countenanced by any of the maxims and tenets of your Religion. Be it ſo. But ſuch a ſin is undoubtedly countenanced, and committed too, by thoſe who pretend to be infallible guides, and teachers of that Religion; and is not this juſt the ſame? For do not theſe ſame guides and teachers claim an abſolute power over the conſciences of others? Suppoſe therefore they teach any practice contrary to the maxims of their Religion, by whom, in this caſe, muſt the Penitent be directed? It is plain that, in the opinion of ſuch teachers, ſuch maxims are, in the preſent caſe, like the Holy Scripture in another, no more than a dead letter, and therefore not to be regarded any farther than they ſhall think fit. Shall the Penitent

tent diſobey his ſpiritual guide, and preſume to be wiſer than his infallible teacher? Conſider the conſequence. The ſpiritual guide claims to himſelf the power of the keys. What then is to become of the refractory Penitent? Being reduced to this unhappy dilemma, let him give up his reaſon and conſcience to this ſpiritual guide; for what is he to fear from ſo doing? Suppoſe he committed the Sin, has he not a remedy near at hand? *It is but doing a little more penance*, and then all will be well again. Thus, if he falls, let him riſe again; that is all; and if ſin abounds, let the benefit of Abſolution abound alſo.

Mr. Arnold may well ſmile at the Advocate's aſſurance, in ſuppoſing him ignorant of the Popiſh Catechiſm, and then quoting the ſame for his inſtruction: He takes this opportunity of letting his old Directors know, that, had not the Law written in his heart, had not the ſacred oracles of Truth, which he happily *reſcued from the flames*, been to him far better guides, and furniſhed him with weightier reaſons, than all the ſpiritual magazines and treaſures of their Catholic Church, it is greatly to be feared, that he ſhould long ſince have been like one of them, and that it would have been *more tolerable for Sodom and Gomorrah, in the day of judgment*, than for him. However, that he may not rob them of the leaſt part of their due, he will readily allow, that they have among them a great deal of Religion, but very little of Chriſtianity, and even this little buried under

ſuch heaps of *Traditional Rubbiſh and Human Inventions*, that 'tis no eaſy matter to come at it.

And now ſince theſe Gentlemen have thought fit to queſtion Mr. Arnold's knowlege of their Catechiſm, they muſt give him leave, in his turn, to propoſe a few queſtions to them. He deſires then to be informed, whether they think, that H—n's pupil was duly inſtructed out of this Catechiſm? whether he had ever been taught, which were the four ſins that cry for vengeance, and that Sodomy in particular was one of them? They know very well, that H—n, above all others, was made choice of, to inſtruct and train up Youth in the principles of their Religion, and have taken care to inform the Public, that the boy was more than three years under his direction. How then did this Director diſcharge his office? Did he firſt teach the boy to believe, according to his Catechiſm, that the unnatural crime we are ſpeaking of, was a ſin that cried to Heaven for vengeance, and then himſelf ſeduce, and inſtruct him afterwards, to commit that ſin? Was not this directly teaching the boy to believe, that his Catechiſm was a Lyar, and his Director the only oracle of Truth? Could it be expected, that one, ſo young and illiterate, and naturally inclined to vice, ſhould oppoſe his private judgment to that of a ſpiritual Guide, which men of great ſagacity and ſtrict virtue ſo readily ſubmit to? What muſt they now think? Will they not be *capable of bluſhing*, when they next ſee

their Brother H—n? Will they ſtill tell the world, that he has an undoubted right to remain in poſſeſſion of the character he has acquired, and long maintained? Indeed he has ſo inconteſtable a title to the character he bears, ſuch as it is, and appears to be in ſuch firm poſſeſſion of it, that none, I believe, will diſpute its validity, or offer to take it from him. To undertake this, would be the ſame thing as attempting an impoſſibility; ſo that H—n, if he is fond of his purchaſe, may be perfectly eaſy on this account.

The Jeſuits, I hope, will not be angry, if I aſk them one ſimple queſtion more. Tell me then, ye unſpotted mirrors of chaſtity, ye patterns of every divine and ſocial virtue, as ſome of your own Panegyriſts have been pleaſed to ſtyle your whole Society, tell me, I ſay, plainly and honeſtly, what ye think of that holy man, Father K-ngſl-y, Mr. Arnold's ſpiritual guide? Was he better acquainted with your Catechiſm than his Penitent? And did he really believe what it ſays concerning the horrid ſin charged on H—n? Surely that can never be. For is not this ſame Father K-ngſl-y the very man who diſplayed abundance of ſophiſtry and rhetoric in leſſening the horrors of this crying ſin, and even endeavouring to give it a pleaſing aſpect, with a view of decoying his Penitent, if poſſible, into the practice of it? Whatever opinion ye may have of this holy man, ye muſt have the very ſame of Father W—te alſo, ſince he proceeded in the ſame manner. How then

will ye prove, that even theſe honeſt Gentlemen, both Directors of ſouls, and profeſſed Jeſuits, have ever learnt their Catechiſm, or been inſtructed in the maxims of the true Religion? And where will you direct us to look for theſe maxims, when the infallible guides and teachers of your Religion, are poſſeſſed of a ſyſtem of faith and principles, which, *Proteus*-like, can aſſume any form and ſhape?

Upon the whole then, ſince you have oblig'd the Public with a queſtion out of your Catechiſm, and would fain perſuade the world to be convinced of the purity of Popiſh Religion, from a queſtion propoſed to young Penitents; that Mr. Arnold may not be thought ungrateful for the education he received at a Popiſh School, he begs leave, for the future benefit of all ſuch as may be inſtructed in the ſame School, to add a fifth ſin to the four which now ſtand in your Catechiſm.

Q. What is the fifth ſin, which, of all others, cries the loudeſt to Heaven for vengeance?

A. The ſin of a ſpiritual Guide and Director, who ſeduces and tempts his Penitent to commit the moſt unnatural and deteſtable ſin of Sodomy.

Perhaps theſe ſanctified hypocrites will ſay, that the bare ſuppoſition of ſuch enormous wickedneſs in thoſe who have the care of other peoples' conſciences, would be the higheſt affront and indignity to the Prieſthood; but whatever they may ſay, the Public has been long convinced, that the thing is not only poſſible,

ble, but has been frequently put in practice. And certain it is, if there was a neceſſity, which is much to be doubted, of acquainting children with ſuch abominations, in the firſt queſtion and anſwer, there appears at leaſt an equal neceſſity of acquainting them, in the ſecond we have added, that there are ſuch men as *Soliciting Confeſſors*, whoſe ſin cries even louder than that which brought down fire from Heaven. But alas! how little would even this avail; ſince theſe very Confeſſors muſt be the ſole interpreters of both, and the children are to be directed by their judgment, and not by the *dead letter*, be its meaning ever ſo plain!

Tho', I think, enough has been ſaid about the Popiſh Catechiſm, to ſatisfy any reflecting perſon, how little it conduces to the purity of manners, yet I ſhall treſpaſs on your patience, by juſt intimating what has been often urged by many wiſe and good men againſt the firſt queſtion and anſwer above-quoted, to wit, that the bare mention, to innocent children, of a crime, which, according to the Apoſtle, ought not ſo much as to be named even among men, is at beſt an act of great indiſcretion, and may make very dangerous impreſſions on weak or ill-diſpoſed minds. What dreadful effects then may it not produce, when explained with ſo little reſerve as too many Confeſſors are wont to do, with ſuch infernal ſophiſtry often added, as rather tends to encourage the practice, than to raiſe an averſion to it?

I will not deny, but there may be ſome Prieſts, who dwell too minutely on this odious ſubject, with an honeſt intention. But this is far from the caſe of the Jeſuits. For tho' it be true, that thoſe among them, who have the chief direction of conſciences, as well as the chief inſtruction of Youth, in Popiſh countries, (I wiſh I could not add, that they have ſo much to do with thoſe of our own) find it expedient, in their *Itinerary* Lectures *, to teach the Catechiſm above referred to, and therein explain the point we are upon, with tolerable decency, and great ſigns of indignation; yet every one knows, that they have another Catechiſm of their own compoſing, with queſtions and anſwers of a quite different nature, which, if they do not directly juſtify the practice, ſerve at leaſt to leſſen, and often to remove entirely that horror it generally raiſes even in thoſe who are otherwiſe extremely profligate. This choice Catechiſm, tho', for good reaſons, never taught in the open ſtreets, is the principal part of their School-lectures, and (which would ſeem ſtill more amazing, did it not come from Jeſuits) recommended as a guide to Confeſſors and their Penitents, who might have been terribly

* 'Tis a cuſtom with theſe men to go about the ſtreets, on certain days, and, having gathered a parcel of little boys from different quarters, to plant themſelves on the ſteps of ſome houſe, or on a ſtool, but always in ſuch place where moſt people are paſſing. Here they catechiſe the children, and, according to their anſwers, diſtribute to each a ſmall braſs medal of St. Ignatius, or ſome ſuch trifle.

embarraſſed,

embarraſſed, in ſome caſes, were it not for this Directory.

Such as know little of Jeſuits and their writings, may think the cenſure here paſſed on them too ſevere; but thoſe, who are moderately acquainted with both, will think it too favorable. To convince you how juſtly they merit the reproaches caſt on them, I ſhall only mention one inſtance of the unbridled licentiouſneſs of Jeſuitical Morals, in point of chaſtity, tho' indeed they take the ſame liberty, not only with the whole Decalogue, but with every precept and prohibition in the Goſpel. The great Caſuiſt, who has written ſo much and ſo learnedly on Matrimonial Caſes, demands of his Scholars, among an infinite number of other edifying queſtions of the ſame nature, whether the *Via Florentina* may be permitted, with certain reſtrictions; and, as it may be preſumed, that the acuteſt of his Scholars would be ſomewhat at a loſs, how to anſwer ſo ſtrange a queſtion, he himſelf reſolves it in the affirmative. Whoever has the odious curioſity to know the meaning of theſe two words, muſt go to a Jeſuit for their explanation; for no human creatures, I believe, except Jeſuits, who have made it their buſineſs to rake up all the filth in the world, not in order to clear it away, but to poiſon mankind with the ſtench, are capable of ſatisfying it. The only excuſe that can be made for this Doctor of obſcenities, is, that, when he ſtarted ſo ſhameleſs a queſtion, and reſolved it in ſo ſhameleſs a manner, per-

haps he did not think of the ſin which cries to Heaven for vengeance.

But not to throw the whole odium on the Jeſuits, let us trace the foul ſtream to its fountain-head, and there perhaps we ſhall find that the Church of Rome, however polluted her children may be, is all immaculate purity in herſelf, and neither teaches any doctrine, nor enjoins any practice, which has the leaſt tendency to ſin. The Apologiſt has dared Mr. Arnold to point out the contrary, if he can; we accept the challenge for him, and, in our next and laſt on this ſubject, ſhall endeavour to give this Popiſh Champion all the ſatisfaction in our power. I am, &c.

LETTER XXX.

SIR,

I Shall enter on the preſent enquiry, without any preamble. You know what the ſacred Oracles mean by the *luſt of the eye*, to which we may add that of the ear; which, as ſlight as the Jeſuits make of ſuch things, are very far from matters of indifference, if the ſentiments of our Saviour and his Apoſtles are more to be regarded than thoſe of the Society. *Concupiſcence*, or inordinate affection, we are aſſured by the ſame divine oracles, is not only the effect of original ſin, but the root of all evil. From hence it is, we find, that man is prompted to

abuſe

abuſe his ſenſes to ſuch purpoſes as are quite contrary to thoſe for which God and Nature intended them. This is undoubtedly the Catholic Doctrine, in the genuine, not the Popiſh acceptation of the word, and was thus underſtood by the ancient Church of Rome, tho' the modern has thought fit to join with the Jeſuits in diſcarding it.

Whether this accuſation be well grounded, let the Bull *Unigenitus* witneſs, wherein the 46th propoſition of thoſe who are ſtigmatized by the name of Janſeniſts, which contains the very Catholic doctrine we are ſpeaking of, is abſolutely condemned as falſe and heretical; conſequently, it is now an article of Popiſh Faith, that the gratification of our ſenſes, which this concupiſcence or inordinate deſire continually prompts to, in a manner ſo different from the original ſtate of innocence, is no evil. If ſuch doctrine has not a direct tendency to ſin, I know not what has. For, notwithſtanding the deciſions of a Church which arrogates to itſelf infallibility, it will be ſufficient to appeal to the experience of all mankind, ſuppoſing the word of God ſilent on the matter, whether they do not feel within themſelves the innate ſource of their corrupt affections, and that from hence the ſenſes, inſtead of being reſtrained within their due bounds, become the inlets of vice, and are too often made inſtrumental to the moſt criminal exceſſes.

Your own reaſon will ſuggeſt to you, what poiſonous ſtreams muſt have flowed from ſo

ſoul a ſource; they roſe indeed ſo high, and ruſhed on with ſuch impetuoſity, as would long ſince have overwhelmed both Morality and Chriſtianity, had not the torrent been checked by the almighty influence of Divine Grace. It were eaſy to add many other inſtances, which have the ſame tendency to the deſtruction of Virtue and Religion, two things, which, tho' naturally inſeparable, Popery has had the art of dividing from each other. But, to avoid prolixity, I ſhall mention but one more, viz. that of the mere mechanical adminiſtration of the Sacraments, which, like a charm, are ſuppoſed to operate on the ſoul, whether it be rightly diſpoſed or not, for their reception. Perhaps theſe points may ſeem purely ſpeculative to ſome perſons; but it will be found, on ſerious reflection, that nothing can be more adapted to foment and promote the depravity of human nature.

With regard to the countenance which the preſent Catholic Church is charged with ſhewing to a looſe immoral life, the truth is, that many of the lewdeſt maxims, which the Jeſuits now claim the ſole glory of, were publicly taught by the old Roman Canoniſts, long before the Society exiſted; tho', I think, it would be doing injuſtice to theſe modern Caſuiſts, not to own, that they have greatly improved the ſyſtem of lewdneſs by their explanations and additions. The books of thoſe old Canoniſts had been received as a ſafe and ſure guide to Confeſſors, and, if not ſolemnly authorized by the

Apoſtolic

Apoſtolic See, were at leaſt tacitly approved, as they are to this day, which amounts to the ſame thing. Moreover, there are ſufficient grounds to believe, that the famous, or rather infamous *Taxa Cancellariæ Romanæ* *, wherein the remiſſion of every ſin was ſettled at ſo moderate a price, that the vileſt profligate on earth might eaſily come up to, and quiet his conſcience, at the expence of two or three ducats; there are, I ſay, ſufficient reaſons to believe, as ſeveral learned men have proved, that this ſame *Taxa* was the *Book of Rates*, made uſe of by the Roman Penitentiaries, in their ſpiritual *Cuſtomhouſe*, long before the Reformation, if not ſome time after; and indeed ſo much of the ſame kind of Trade is ſtill carried on in that Holy City, as ſufficiently ſhews, how much immorality is there encouraged.

It can be proved, in fine, by innumerable inſtances, that the practical Divinity of the

* This book, entitled, The Tax of the Roman Chancery, was once very common, tho' now ſeldom to be met with, except in the libraries of the curious. There are ſeveral editions of it, printed in Popiſh Countries, and, among the reſt, one at Rome, in the year 1514. Theſe have ſome few variations, taken notice of by Bayle; but every one of them contains ſufficient matter to make good the charge; inſomuch that the ſupreme Council of the Inquiſition found it neceſſary to put them all in the Index of prohibited books. Some Papiſts, in their diſputes with Proteſtants on this ſubject, have gone a ſhort way to work, by denying that ſuch a genuine book ever exiſted; but others have been ſtrangely perplexed, how to anſwer the reproaches of their antagoniſts, who produce ſo many inconteſtable vouchers of its authenticity.

Church

Church of Rome, that is, ſuch as ſerves for the regulation of life and manners, is full as corrupt as the ſpeculative; the one conducing no leſs to countenance the blackeſt crimes, than the other to authorize the groſſeſt errors in point of faith. Let us ſingle out, from the immenſe heap, the crying abuſe of indulgences and diſpenſations; the unreaſonable, not to ſay unnatural, cuſtom of forcing their Clergy to perpetual celibacy, which is allowed by themſelves to be the ſource of many horrible diſorders; the mighty ſtreſs they lay on formal Confeſſion, and Prieſtly Abſolution, whereby ſo many thouſands are led into fatal deluſions, by reſting their ſalvation on ſuch feeble props. Not to tire your patience, let me juſt intimate, with regard to the two laſt articles, what opportunities the former affords to wicked Prieſts, not only of diving into ſecrets of State, as well as of private families, but alſo of taking advantage of their Penitents' frailties, in order to gratify their own libidinous inclinations *; and how frequently

* I ſhall mention but one inſtance, which happened in Spain. It is ſo exceſſively glaring, that, one would think, it were ſufficient to give that bigoted people a ſurfeit of auricular Confeſſion. When the Bull of Paul IV. was iſſued againſt *Soliciting Confeſſors*, who are therein charged with having made a frequent practice of abuſing the Sacrament of Penance, in the very act of hearing Confeſſions, by enticing and provoking their Penitents to lewd actions; we are aſſured by an author of undoubted credit, (Conſalvez, p. 185.) that, ſo ſoon as this Bull arrived in Spain, the Archbiſhop of Seville commanded, by an edict ſolemnly publiſhed in every church of his Dioceſs, that whoſoever knew

frequently the latter is proſtituted, to facilitate the repetition of the ſame crimes, by convincing the

knew, or had heard, of any Prieſt or Monk, who had abuſed the ſacrament of Confeſſion, by acting in this vile manner, ſhould diſcover him, within thirty days, to the Holy Office, under ſevere penalties. Immediately upon this notification, ſo prodigious a number of women flocked to the palace of the Inquiſition, in the city of Seville only, to inform againſt their wicked Confeſſors, that thirty Secretaries, with as many Inquiſitors, were not ſufficient to take their depoſitions. The Lords Inquiſitors, being thus overwhelmed with a multiplicity of buſineſs, aſſigned thirty days more for the witneſſes, and, when theſe alſo proved inſufficient, were forced to appoint the ſame number of days; a third and a fourth time. However, after ſo many had been informed againſt, this Tribunal, contrary to all men's expectation, put a ſudden ſtop to its proceedings, and commanded all theſe crimes to be buried in perpetual oblivion. It does not appear from this author's narrative, whether the Inquiſitors had taken informations concerning more enormous crimes, hinted at in the ſaid Bull, ſuch as that laid to H—n's charge, which, it is highly probable, they did, from the frequency of the practice among thoſe countries of *perpetual celibacy*. But if the honor of the Prieſthood required, that the former ſhould be concealed, the latter, *e fortiori*, were much leſs fit to be divulged; and tho' the Bull, it is acknowleged, expreſly enjoins, that not only ſuch infamous practices ſhould be made public, but the Delinquents rigorouſly chaſtiſed, yet we hear nothing either of the one or the other. Indeed it ſeems, as far as can be judged from the vaſt number of informations, that, had Juſtice been ſtrictly executed, ſcarce a ſingle Prieſt would have eſcaped.

Before I conclude this note, I cannot avoid giving you a recent and very glaring inſtance of the horrid abuſe of Confeſſion; and tho' the ſcene be in a far diſtant country, you need nor doubt of its authenticity. It relates to one of the Jeſuits' Martyrs in China, who was chief of the Miſſion at *Yankin*; his name was *Anthonio Joſè*. This man had made

the yet ſcrupulous ſinner, how eaſily the ſoul may be cleanſed from its pollutions, tho' ever ſo often contracted.

When the tendency of the doctrines and practices here taken notice of, is conſidered, to ſay nothing of an infinite number of others, for which I refer you to thoſe who have wrote expreſly on the ſubject, it may, I believe, be affirmed, without great breach of charity, that, tho' the Chriſtian Religion is not accountable, yet the Popiſh Religion certainly is, for the conduct of its profeſſors; inaſmuch as we find, that, thoſe allurements and encouragements to ſin, which are abſolutely condemned by the one, are ſo agreeable to the maxims of the other.

made it his conſtant practice, for eight years together, to debauch women, both in, and out of, the time and place of Confeſſion. The Gentiles, as well as Chriſtians, knew the facts, and ſome of them complained thereof to his Superiors, who appointed a Delegate, of their own Order, to enquire into the affair; but this Delegate, for what reaſons you may gueſs, declared his Brother innocent. However, as the facts were ſo notoriouſly ſcandalous, and complaints continued ſo loud and frequent from every quarter, the Biſhop was forced to examine into the grounds of the accuſation, which he found too well ſupported in every reſpect. Whilſt he was conſidering, how he ſhould proceed in the chaſtiſement of the Delinquent, he learnt that the Mandarins of that city, having been thoroughly informed of all theſe enormous practices, had cauſed this man, with another Jeſuit, to be ſeized, and ſtrangled in priſon, to the great ſatisfaction of the Gentiles, and no leſs confuſion of the Chriſtians. The foregoing account was ſent to Benedict XIV. in a letter from the Biſhop of Nankin, dated the 3d of November, 1748, and publiſhed at Rome by the Congregation *de Propaganda Fide*.

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By this time, I apprehend, enough has been ſaid, even in the judgment of our modern Apoſtles and their followers, to diſplay the brightneſs of Popiſh Purity, and to take off the maſk from thoſe *whited Sepulchres*, a juſt emblem of Hypocrites, who, under the ſpecious appearance of Religion, conceal the foulest vices. Perhaps the Junto may have reaſon to wiſh, that Mr. Arnold had not been provoked to ſay ſo much. Why then would they not let his *Motives*, for leaving their communion, paſs uncenſured? Would it not have been more for their own reputation, as well as that of their church, to have taken ſhame to themſelves, and to have ſet down quietly, without ſtirring up the coals a-new, and raiſing a freſh flame, which, if it does not conſume the body of Popery, has at leaſt melted off ſo much of the *fucus*, wherewith the painted Harlot's face was ſo thick bedawbed, that many, who were enamoured with her artificial beauty, may now perceive the native uglineſs of her features.

Before I drop the preſent ſubject, give me leave to add a few words more with reſpect to H – n's vindicators. If they have any thing to offer more material than what has been hitherto produced, they are called upon to do it immediately, whilſt the facts aſſerted in Mr. Arnold's Motives, and in this Rejoinder to their Reply, are ſtill freſh in every one's Memory, and the myſtery of iniquity, on which ſide ſoever it lies, may be cleared up. Truth fears not the ſevereſt ſcrutiny, and, however calumniated,

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will at laſt prevail over the artfulleſt combinations of malice and falſhood. It is poſſible, they may have ſomething elſe in ſtore, which may appear, ſo ſoon as meaſures are properly concerted; but let me remind them, that Mr. Arnold alſo has ſomething in ſtore, of which he makes no ſecret; it is a more minute and circumſtantial account of their infamous behaviour, which ſeveral Gentlemen, of at leaſt as *great ſagacity*, and ſomewhat *ſtricter* virtue than any of their Order, have ſeen and read with horror. For my own part, I am an utter ſtranger to the Accuſer, as well as the Accuſed, and therefore cannot be charged with any perſonal bias; and thoſe who know me, will eaſily believe, that no other motive could have induced me to take this trouble, but that of undeceiving the Public. I judge only from the facts and reaſons alleged on both ſides; by comparing of which, it appears to me, as, I am firmly perſuaded, it muſt do to every one elſe, who will judge with impartiality, that the one betrays as evident marks of guilt, as the other diſcovers thoſe of innocence.

Some, who wiſh well to the Jeſuits, ſeem to be of opinion, that they have not acted with their wonted ſagacity, in attempting to juſtify their Brother's conduct, before they had got the neceſſary materials ready. Would it not have been more prudent, ſay others, to imitate the example of their Sovereign Pontiff, who, tho' inveſted with the ſole power of creating Saints, confers this honor on no man, 'till his Contem-

Contemporaries have been long out of the world? Indeed the apology offered for this pious Director, is not quite ſo ſatisfactory as the Catholic Party could wiſh, tho', as far as can be judged from every circumſtance, 'tis the beſt that could be offered. But who knows what time may produce? How many lucky incidents may concur, when the affair has lain a while dormant? Notwithſtanding the preſent age has ſo little proſpect of being favored with a full vindication of this holy man's conduct, may he not be propoſed in the next, as a pattern of angelical purity, when no living witneſs is left, to call his perſonal character in queſtion? It is ſome time ſince the Jeſuits and their partiſans in France, ſpeak of Father *Girard*, as a man of great ſanctity, notwithſtanding the criminal proceſs of his having debauched his Penitent is printed and publiſhed by authority. Why then ſhould not the Reverend Fathers H—n, K-ngſl-y, and Wh-te, againſt whom no legal proof as yet appears, flatter themſelves with being put on a par with honeſt *Girard?*

In my next, I ſhall take notice of one more ſtriking paſſage in Mr. Arnold's Motives, the ſubject of which, tho' already touched upon in ſome of the preceding letters, is of too great conſequence to the Public, to be paſſed over, without a more minute examination; and ſorry I am, that the multiplicity of my affairs will not permit me to enlarge on it, ſo much as its importance requires. However, the few hints I ſhall give, may be of ſome uſe, at leaſt in ex-

citing the unwary to be more on their guard, by pointing out the variety of traps, which are ſet on every ſide, to draw them into the deadly gripes of Popery. I am, *&c.*

LETTER XXXI.

SIR,

THE paſſage I promiſed to take notice of, in my laſt, is as follows: "I have, ſays Mr. Arnold, heard them *(i. e.* Popiſh Prieſts) frequently boaſting, that ſome thouſands are yearly converted in theſe kingdoms; and truly, conſidering the great number of Miſſionaries ſpread over the country, the liberties they enjoy, and the indefatigable pains they take to gain proſelytes, I believe they do not exaggerate."

That the emiſſaries of Rome ſwarm among us, not only in all ſhapes and diſguiſes, but many alſo, without the leaſt reſerve, as to their real characters, is an inconteſtable fact. The number as well as inſolence of theſe Incendiaries have been long and loudly complained of, tho' to very little purpoſe; and what proſpect is there of ſeeing the one diminiſhed, or the other repreſſed, whilſt their foreign Seminaries are ſo conſtantly ſupplied from hence with freſh recruits and ſuch liberal contributions, and their unwearied efforts at home meet with ſo little oppoſition, or rather with an indulgence unknown

known to our anceſtors? Is it to be wondered at, that Popery, with all theſe encouragements, ſhould have made ſo rapid a progreſs, eſpecially as the whole party have the ſame point in view, and join together with ſuch unanimity in promoting the common cauſe, as if every individual were actuated by the ſame ſoul?

Notwithſtanding our degeneracy, which is too viſible, I will not offer to inſinuate, that Religion is the laſt or leaſt concern of the preſent age, ſince ſo many noble inſtances can be produced to the contrary. Yet ſtill it muſt be allowed, that thoſe, who call themſelves the Catholic Church, take much greater pains to propagate Error, than the generality of Proteſtants do, in maintaining the Truth; tho' at the ſame time it is confeſſed by the moſt indifferent, that, were we all ſo united and ſolicitous as we ought to be, in a matter which ſo nearly concerns us, we ſhould ſtill have work enough on our hands, to ward off the attacks of ſuch reſtleſs and dangerous enemies.

With reſpect indeed to certain tranſactions, which tend to the ſubverſion of our happy Conſtitution, the Miſſionaries have ſo much regard to their own ſafety, as to be ſomewhat reſerved, and ſuch precautions are generally taken, that the reſult of their treaſonable Juntos is ſeldom communicated, except to ſuch whoſe ſecrecy can be relied on. But as to the buſineſs for which they pretend to be ſent hither, that is, to bring us back again to Popery, they make no myſtery of it; tho' it can be proved to a de-

monſtration, that the introduction of this falſe and perſecuting Religion will have the ſame fatal effect on our Liberties, and that Popery muſt naturally end in Slavery; ſo that were it only from a political principle, it highly imports us to uſe all poſſible means to prevent its growth.

The two more immediate cauſes of its progreſs have been already taken notice of, *viz.* the ſending of Britiſh Subjects to thoſe peſtilent Seminaries abroad, and the ſpiriting away of Children from their Parents, to be apprenticed or placed out to Popiſh maſters and miſtreſſes at home. Could ſome method be found out to put in execution the laws provided againſt the former practice, it might, in good meaſure, prevent the frequency of the latter, by ſtriking at the root of the evil. But as this muſt be left to the wiſdom of the Legiſlature, I ſhall proceed to a ſhort detail of ſome other ſtratagems, uſed with thoſe of riper years, which, as inſignificant as they may ſeem, are attended with ſuch aſtoniſhing ſucceſs, as would appear incredible to thoſe who do not ſee the Maſs-houſes ſo thronged.

Whenever a Popiſh Prieſt has a deſign on any particular perſon, the firſt thing he does, after having contracted an acquaintance with him, is to inſinuate himſelf into his good opinion, being ſenſible that 'tis not his buſineſs to convince the underſtanding, but to gain on the affections. This ſort of men are very cautious of entering immediately on religious topics, except in general terms, till by diligent obſerva-

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tion they have diſcovered the temper and diſpoſition of their intended Proſelyte, according to which the attack is formed. They now begin to caſt out ſome ſly hints about the Catholic Church, and the infinite conſequence of being within its pale; which, like ſo many latent darts, they know, will pierce deep, when other arguments come to drive them on, as an ingenious author has remarked. The great concern they expreſs for the ſalvation of ſouls, which, as they inſinuate, are ſo miſerably deluded, and in imminent danger of periſhing everlaſtingly, the grave and ſolemn air they put on, their fervent ejaculations, accompanied perhaps with ſighs and tears, ſeldom fail of making an impreſſion on ſuch as are devoutly inclined. Even the looſe and irreligious are apt to be touched with ſuch an extraordinary ſhew of zeal, which appears to come from the heart. It ſeems impoſſible to them, that men, who ſpeak ſo feelingly, ſhould not be in earneſt.

When by theſe pious tricks the road is paved, and the weakneſs of the party fully diſcovered, 'tis then time to begin a formal attack. To thoſe of a ſerious turn, it is inſinuated, that, whereas God recommends ſome things, only by way of counſel, Proteſtants, by teaching them as abſolute commands, take away all the *merit* of our performances, which is much greater when we are left free, than when obliged to them under penalties. To thoſe of a different diſpoſition, it is urged, that the road to Hea-

ven is not ſo difficult as we make it, by requiring of Chriſtians what God never commanded; that we impoſe not only unneceſſary duties, but ſuch as are utterly impracticable, by preaching up univerſal holineſs, a thing not to be attained in this life, which renders people careleſs or deſperate; that, after all, when a man, through human frailty, has fallen into mortal ſin, the Catholic Church, like an indulgent Mother, has appointed Confeſſion and Abſolution, an inſtant and moſt efficacious remedy, which we neither have, nor pretend to. Theſe agreeable baits are ſwallowed with equal greedineſs by both parties; the one flatters himſelf with the proſpect of meriting more by his uncommanded obedience: the other rejoices at being informed of an eaſier way to Heaven than that of ſincere repentance and change of life, and that he may keep his ſins here, and yet expect happineſs hereafter.

To thoſe who are delighted with pomp and parade, they are perpetually talking of their ſtately and magnificent Churches abroad, adorned with ſo many glittering altars, their exquiſite pictures and ſtatues, the ravithing harmony of their vocal and inſtrumental muſic, the variety of rich veſtments, the coſtly ſilver lamps and candleſticks, &c. Theſe things, it is true, have ſo little connection with the Goſpel, that one would wonder, how any rational creature ſhould be induced to embrace a religion, for the ſake of ſuch trifles. Yet numbers there are, whoſe ſenſes have been ſo ex-

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tremely affected with theſe mechanical incentives to devotion, as to be raiſed into a kind of extaſy, which they miſtook for an heavenly rapture. I know many among us, who are ſo charmed with the Popiſh ceremonies, as to aſſign no other reaſon for the motive of their converſion. Indeed, if outward ſplendor be a mark of the true Church, as the moſt learned Papiſts affirm, men of this turn may well be diſguſted at the nakedneſs and ſimplicity of ours. We readily own, that our Religion, however it may deſerve the preference in point of orthodoxy, is not near ſo fine as theirs.

Should any one happen to ſtart a ſcruple, with regard to the controverted points, the anſwer is ready, to wit, that all antiquity is on their ſide. If the Fathers are produced againſt them, to ſhew the novelty of their doctrines, they either deny that ſuch authors wrote the books, out of which the paſſages are quoted, or inſiſt, that the words have been foiſted in by Proteſtants; and, when neither of theſe ſubterfuges will ſerve, the laſt reſource is, to affirm, that the Church, which cannot err, has always interpreted them in a quite different ſenſe, to confirm which, they refer to ſome forged books, perhaps of the very Author in queſtion.

As they make ſo free both with Scripture and Fathers, to eſtabliſh the belief of their own corrupt doctrines, ſo they take the ſame liberty in miſrepreſenting ours. They invent erroneous opinions for us, in order to expoſe their falſi-

ty, which they find a much eaſier taſk than to refute our real ones. Thus they treated the ancient *Albigenſes*, and thus they treat the modern Proteſtants, who are equally calumniated, and equally perſecuted. For my own part, I never ſaw a ſingle Popiſh Author, who has treated expreſly on this ſubject, whoſe account both of the one and the other, was not full fraught with the moſt glaring calumnies.

Nothing is more frequent in the mouths of theſe men, than to boaſt among their own party, and even to ſuch Proteſtants as, they are ſure, cannot contradict them, that all the forgeries charged on their Church, have been proved to be groundleſs inventions of their enemies; but as to thoſe laid to our charge, that we were never able to clear ourſelves; that we are ſo conſcious of the weakneſs of our cauſe, as to be afraid to diſpute with them, and when a conference cannot be declined, that we are always baffled and confounded. Thoſe books of theirs, which have been anſwered an hundred times, are referred to, as unanſwerable; and, in caſe the very anſwers are produced, 'tis all, ſay they, mere cavil and ſophiſtry, and, tho' unworthy of the leaſt regard, has been ſo fully expoſed by Catholic writers; that the authors themſelves have acknowleged the fallacy of their own arguments. Thus the ſame objections are eternally repeated, with ſuch little regard to their confutation, as tho' every Proteſtant ſtood ſelf-condemned; and as all this is pronounced with the utmoſt confidence, 'tis

readily

readily ſwallowed by the ignorant and credulous. I have heard ſeveral Converts of this ſtamp declaring, that it would be uncharitable as well as unjuſt to ſuppoſe, that men of ſuch zeal and ſanctity would offer to deceive them, in affirming for truth what they knew to be otherwiſe. In ſhort, tho' the cleareſt evidence ſhould be produced of fraud and double-dealing, they are reſolved to believe nothing but what their Prieſts tell them.

Theſe crafty Miſſionaries find by experience, that it makes a wonderful impreſſion on ſome minds, to inſinuate, that the generality of our people deſire nothing ſo earneſtly as to be reconciled to the Church of Rome, from which they are only deterred by worldly motives. When this impudent calumny fails, the next artifice is, to expatiate on the auſtere lives of their own Clergy, and the looſeneſs of ours, not forgetting to exert their whole rhetoric on the angelical celibacy of the former, and the wicked matrimony of the latter, which, beſides gratifying the calls of the fleſh, (an indulgence, which Catholic Prieſts abhor the very thought of) brings on ſuch an incumbrance of wives and children, as totally diſqualifies them for the Miniſterial Office, ſuppoſing they had any pretence to a valid Ordination.

Another trick, not unfrequently practiſed, is, to intimidate thoſe, who threaten to complain to a Magiſtrate of the inſolent and diſorderly behaviour of certain Popiſh Prieſts, who infeſt their neighbourhood, with the cold reception

ception ſuch kind of informations will certainly meet with. To ſtrike the greater terror on theſe occaſions, they even go ſo far as to inſinuate, that the court itſelf has moſt ſeverely reprimanded ſome buſy pragmatical *Parſons*, who have attempted to diſturb Prieſts in the exerciſe of their functions. All our Miniſtry, if you will believe them, are entirely in the Catholic intereſt, from a full conviction that Papiſts are the beſt ſubjects the King has. Many ſtories of this kind are told, with the utmoſt confidence, to the great aſtoniſhment of ſome unthinking Proteſtants. Now tho' I am firmly perſuaded, as every one of common ſenſe muſt be, that the latter inſinuations have not the leaſt probability to ſupport them, yet, as to the former, they are not quite ſo groundleſs as I could wiſh. I am acquainted with a worthy clergyman, in a village not far diſtant from London, who has aſſured me himſelf, that, on his applying to a Juſtice of the peace, in order to check the impudence of a Popiſh Prieſt, who went about openly perverting his Pariſhioners, he met with ſuch a reception as he little expected.

Not content with aſperſing the living, the dead cannot eſcape them, of whom whether they ſpeak well or ill, they know how to draw from each ſome advantage to themſelves. For in caſe any particular divine of our Church, or any other but their own, be named, againſt whoſe morals no objection lies, they are wont to aſſert, as undoubted fact, that he died a good

good Catholic, nor does it ſignify what vouchers are produced to the contrary, ſince they have others in ſtore to prove the aſſertion. As to thoſe who are allowed on all hands to have perſiſted in their hereſy to the laſt moment, the moſt hideous reports are raiſed of their miſerable exits. Father *Paul*, for inſtance, had his bed ſurrounded with black dogs, and expired with horrid blaſphemies, howling and foaming at the mouth. *Luther* and *Calvin* were torn in pieces by a legion of Devils, who left behind them an inſufferable ſtench of brimſtone.

As the ſtories of their numerous converſions here, (which, tho' too well grounded, are much exaggerated, in order to draw in freſh proſelytes) prove ſo ſucceſsful, it may be eaſily concluded, what an handle they make of the foreign nations converted by their Miſſionaries, tho', in effect, all the laboured narratives, publiſhed on this head, have ſcarce a ſingle word of truth in them. Indeed the mighty Empires of Ethiopia, China, Japan, and both Indies, make a pompous ſound, and eaſily gull the ignorant; but ſuch as can diſtinguiſh between reality and fiction, are ſufficiently convinced, that the accounts they have given us of thoſe diſtant countries, deſerve little more credit than the Golden Legend. All the world knows, what pains they took to convert the *Ethiopians* from Chriſtianity to Popery, and to what the miſcarriage of ſo pious a deſign is to be imputed. That country, it is certain, remains as full of Chriſtians

Chriſtians as ever, but I believe, it would be no eaſy matter to find a ſingle Papiſt in it. 'Tis no leſs notorious, how well the Goſpel has been propagated by the Jeſuits both in China and Japan: In the former, 'tis ſo blended with idolatry, (I do not mean the Popiſh, but downright Pagan Idolatry, condemned by the Church of Rome itſelf) that 'tis much to be doubted, whether there is a real Convert in the whole Empire. In the latter, the very name of Chriſt is held in the utmoſt abhorrence by the Natives, which is wholly owing to the avarice and impious arts of thoſe who pretended to be his Apoſtles. As to the Indies, both Eaſt and Weſt, they have, it is true, taken a great deal of pains, but, if thoſe of their own communion are to be credited, it was not ſo much in the quality of Preachers, as of Merchants and Traders. In what manner the Faith has been planted in America, let the Spaniſh Hiſtories witneſs. Indeed ſo many millions of the Natives have been extirpated, that few are now left to be converted; and many think, that even theſe few reap ſo little benefit from their Inſtructors, that they might as well have been left in their primitive ignorance. For ſurely, ſay they, two ſticks placed *croſs-ways*, which is all the Savages have been taught to worſhip, in many parts of the new world, are no better adapted to give them a juſt idea of our holy Religion, than one of their old wooden Idols. In ſhort, if there are any real Converts in thoſe vaſt regions, that is, ſuch as have a right no-

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tion of Chriſtianity, they may thank the Proteſtants for it. Yet notwithſtanding the forgeries on this head are ſo palpable, as to excite contempt or laughter, in every one of the leaſt penetration, they raiſe in our illiterate rabble the higheſt veneration for a Church, which, by dint of miracles, as they are aſſured, has almoſt driven Paganiſm out of the world.

Another trick is, to deceive unwary Proteſtants with a ſhew of feigned Converts, where real are wanting. Some good Catholic, for inſtance, is inſtructed to perſonate a Proteſtant, and, after having inſinuated himſelf into the acquaintance of ſome of the ſame Religion, firſt to pretend certain ſcruples of conſcience, then to ſeem convinced by degrees of his errors, and at length to be reconciled to the Church he never left. I could give you ſome ſtriking inſtances of this infamous hypocriſy, as well as of the credulity of thoſe who were perverted by ſuch means.

It is a common thing with them to aſk a Proteſtant, who perhaps knows no more of his own Religion than he does of Popery, what Miracles or Saints we have to boaſt of, ſince the Reformation. When they find him embarraſſed at ſuch a queſtion, in order to make the deeper impreſſion, they refer him to the Romiſh Calendar, which is ſo crouded with Saints, that they joſtle, as it were, with each other, there being ſometimes five or ſix clapt together on one day, to ſay nothing of *Urſula, and the eleven thouſand Virgins*, her companions, who

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are all ſainted in the lump, as it can ſcarce b ſuppoſed, that the reſpective qualifications c each were examined with the ſtrictneſs of mo dern Canonization. But this, inſtead of bein any objection, only ſerves to ſhew how far th power of an infallible Church extends. Hov naked does our Calender appear, wherein ſcarc more than a ſingle Saint is to be ſeen for eac month! And even theſe few, it ſeems, w have no juſt claim to, as they are all abſolutel Popiſh property!

If our Saints are ſo few, what ſhall we ſa to the article of Miracles, which Catholics hav ſuch infinite ſtore of, whereas Proteſtants d not ſo much as pretend to any? Theſe tw points well urged, can ſcarce fail of convincin the moſt refractory, how much their churc exceeds ours in the marvellous and aſtoniſhing Should this powerful argument not do the buſi neſs effectually, how alarming it is to be told that our Biſhops are but mere Laymen *, conſe quently that we have no Prieſthood, no Sacra ments among us, and are deprived of the *adora ble Sacrifice*, and all the ſpiritual benefits enjoy ed by Catholics? Such big-ſounding word frighten ſome people, as much as fictitiou Miracles and romantic Legends lull others int the ſnare.

* The tale of the Nag's-head conſecration has been ſ induſtriouſly propagated, that the generality of Papiſt look on it as Goſpel. I have heard one of their Femal Miſſionaries ſaying, in a ſtage-coach, that a dog had a much power to confer Orders, as the beſt of our Clergy.

As the artifices of Popiſh Prieſts are too numerous to be brought within the compaſs of a letter, I ſhall mention but one more. When they hear the *Bible* named with reverence by any one whom they intend to pervert, in caſe they apprehend, it would give too much offence to ſpeak of it in ſuch diſreſpectful terms as Catholics are wont to do, or even to inſiſt, that 'tis no rule of faith, without their Church's interpretation, the cuſtom is, to complain that our Tranſlation is not only erroneous, but deſignedly corrupted. If to this it be replied, that then it ought to be corrected, and that 'tis the duty as well as undoubted right of every Chriſtian to conſult theſe ſacred oracles, they recommend, as the only method of ſatisfying ſo impertinent and dangerous a curioſity, the *Rheimiſh* or *Douay* Tranſlation, with ſuch a Catholic commentary ſubjoined, that the genuine ſenſe is as effectually hid from the reader, ſo far at leaſt as concerns the points in diſpute, as if it ſtill remained in the original languages. For, in ſhort, the Holy Scripture, in any vulgar tongue, and in what manner ſoever diſguiſed, tho' there be a neceſſity of conniving at it in ſome countries, was never approved by the *Apoſtolic See*, which has been always ready enough to indulge its children in any liberty, except that of reading the pure word of God *.

Indeed,

* 'Tis generally ſuppoſed, that the Bible is held in more reverence by French Papiſts, than by thoſe of other Popiſh countries: but let any one peruſe *An hiſtorical Memorial of the*

Indeed, with regard to our Britiſh proſelytes, it is doing them no more than juſtice to acknowlege, that they deſire no ſuch liberty; for I have generally obſerved, that, when they are once become thorough Papiſts, even theſe dark tranſlations are thrown aſide. The Roſary of our bleſſed Lady is ſubſtituted in the room of the Goſpel, and every thing for the future taken from their Prieſts on truſt.

Popery, in fine, has powerful allurements for men of all complexions: it has miracles in ſtore, ſufficient for the moſt credulous; it has viſions enough for the moſt enthuſiaſtic; it has ceremonies enough for the moſt ſuperſtitious,

the moſt remarkable proceedings againſt the Proteſtants of France, from the year 1744 *to* 1752, and he will ſoon be convinced, that *Popery is always the ſame.* It appears from this Memorial, and the authentic pieces annexed, that beſides the many recent inſtances of dragooning, plundering, and murdering thoſe innocent people in cold blood little leſs inferior to the barbarities exerciſed on their anceſtors in the ſame parts of France, one *Stephen Armand* being apprehended, at a place called *Dieuleſit*, for having inſtructed Youth in the ſinging of pſalms, was condemned by the Parliament to the gallies for life, after having been publicly expoſed in the *Stocks*, with a *New Teſtament and Pſalter* found upon him, which underwent the ſame ignominious treatment, being alſo put in the Stocks with him and equally expoſed to the contempt and deriſion of the rabble. As ſhocking as this inſtance may ſeem, yet the ſacred book, no leſs than its owners, has been treated, on other occaſions, by thoſe cruel Bigots, with ſtill greater ſeverity. Several Miniſters have been actually put to death for no other crime but preaching the Goſpel, and the Goſpel itſelf, becauſe it ſpoke the vulgar language, burnt by the common Hangman.

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and an endleſs variety of pompous ſhews for the vulgar: it has an eaſy way of going to Heaven for the Libertine, and ſelf-ſufficiency, ſpiritual pride, and works of ſupererogation, for the devout. And as to the more penetrating, who ſecretly laugh at all theſe things, it has not only riches and honors to tempt them, far beyond Proteſtantiſm, but the inexplicable jargon of School-Divinity to keep them in countenance. No wonder that a Church, whoſe grandeur is built on the vices and follies of mankind, ſhould gain ſuch ground on ours as it does.

I ſhall trouble you with one more letter on this ſubject, and am, *&c.*

LETTER XXXII.

SIR,

BEFORE I proceed to a farther detail of the cauſes to which Popery owes its preſent growth, it may not be amiſs to ſay a word or two concerning Popiſh Loyalty. It is generally believed, that any man, whatever his religious tenets are, may be a faithful ſubject. This I can readily grant, with reſpect to thoſe of all other denominations, except Papiſts. My reaſon is, that all the inſtances, which can be produced of their peaceable deportment, in every period ſince the Reformation, being contrary to their avowed principles, are to be looked

upon as no more than a temporary obedience, and conſequently never to be relied on. Their Prieſts indeed ſometimes tell them, that 'tis requiſite, as things are circumſtanced, to act ſo prudently as to give no offence; and, to quiet ſuch conſciences as might be too ſcrupulous at conforming to a practice which they condemn in their hearts, it is inſinuated, that his Holineſs has granted a diſpenſation for ſuch outward compliance, which, however, is always to be underſtood, as no longer neceſſary, than the preſent circumſtances require.

That this is a true ſtate of the caſe, will evidently appear from a fact, which is too notorious to admit of the leaſt diſpute. All the world knows, that, in the famous Bull, *Cœna Domini*, which is ſtill ſolemnly publiſhed every year at Rome, the greater excommunication is denounced againſt all ſuch as ſubject the Clergy to ſecular juſtice, againſt every one, of what rank or degree ſoever, who harbour heretics, or read ſo much as two or three lines in their books, who hinder appeals to Rome, or interrupt Prieſts in the exerciſe of their functions, and eſpecially againſt ſuch as poſſeſs church-lands and goods *. From hence it is clear, that not only the King and Parliament of Great-Britain, but the bulk of the whole nation, ſtand excommunicated, and every one abſolved, as far as a papal Bull can do it, from his oath of

* Vide Card. Tolet. Inſtitut. Sacerdot. c. 20.

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allegiance: tho' as to this latter point, it ought to be noted, that Papiſts have no need of abſolution, ſince they refuſe taking the oath of Allegiance, no leſs than thoſe of the Teſt and Abjuration *. 'Tis impoſſible for ſuch men to be loyal to their Prince, till they renounce their dependance on a foreign power, and this, we are aſſured, they neither will nor can do, ſo long as the Pope's ſupremacy is an article of their faith. But to proceed with the principal ſubject of our letter.

Beſides the various artifices made uſe of, in gaining proſelytes, of which you have had a ſmall ſpecimen in my laſt, it is to be particularly noted, that, as the Catholic cauſe might ſuffer for want of money, there are Funds eſtabliſhed for every occaſion that offers. One of the chief branches, as already remarked, is appropriated to the maintenance of ſuch Youth as are intended for the miſſion, and the next for placing out ſervants and apprentices to Popiſh maſters and miſtreſſes. Another branch is applied to the educating of girls in foreign Nunneries, who, when duly inſtructed, are ſent home, and, if poſſible, married to Proteſtants, whereby the whole family is generally

* There are many exceptions to this general rule, which is not to be wondered at, ſince the Pope, we know, claims a power of diſpenſing with oaths, that is, not only of granting licence to break ſuch as have been taken *bonâ fide*, but to take others, without intention of keeping them, any farther than ſuits the preſent conveniency.

ſecured *. I could produce ſeveral inſtances of the great ſucceſs of this method. There is a peculiar branch appointed for relieving the neceſſitous, who are moſt liable to temptation, eſpecially priſoners, not excepting thoſe in Newgate itſelf: but this relief continues no longer than till they are thoroughly reduced. For tho' nothing can be more ardent than Popiſh charity, whilſt the work of converſion is going forward, nothing cools ſooner, when it is completed. How many have I ſeen, both at home and abroad, who were highly careſſed, till they became good Catholics, and afterwards left to beg their bread!

Another principal branch is employed towards ſupporting the *old*, and erecting *new* Maſs-houſes, in every convenient quarter of the Capital, particularly in *St. Giles's*, *Moorfields*, *Roſemary-lane*, *Rotherhithe*, &c. and paying the ſwarm of Prieſts and Fryars, who therein officiate. Some of theſe Maſs-houſes, you may perceive, are in ſuch parts of the town, that it can ſcarce be ſuppoſed, they are under the protection of any foreign Miniſter; and even ſuppoſing they claim ſuch protection, it ought to be conſidered, that no Miniſter has a right to

* Marriages between Papiſts and Proteſtants are not unfrequent in England, in which caſe the children, on deceaſe of the latter, are almoſt always brought up in the religion of the Survivors. It is much to be wiſhed, that a law were made here, to prevent ſuch marriages, as in Ireland, or at leaſt to take ſuch children, as have been educated Proteſtants, out of the hands of their Popiſh Parents.

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grant to the natives of the country he reſides in, what the laws abſolutely prohibit; and that the bare propoſal of our enjoying the ſame privilege in Popiſh countries, would be received with the utmoſt ſcorn and indignation. Be it as it will, one thing is indubitable, that theſe harbours of diſloyalty and ſuperſtition, by what means ſoever erected, or by whomſoever ſupported, are as publicly frequented as moſt of our Pariſh-Churches, and not only of pernicious conſequence to their reſpective neighbourhoods, but to the whole nation.

There are likewiſe no inconſiderable funds to encourage the writing and printing of new Popiſh books, and reprinting of old ones; nor will you be ſurprized, that thoſe, who have employed their pens againſt the Proteſtant Religion, and the eſtabliſhed Church in particular, ſhould be amply rewarded out of the Catholic Stock. The laborious Father *B-tl-r*, no doubt, merited a more than ordinary premium for his *Lives of the Saints*, lately publiſhed in ſeven volumes 8*vo*. wherein he attempts to ſet every canonized Enthuſiaſt or Impoſtor of his church on a level with the Apoſtles; and takes indefatigable pains to keep the ſcoffers of the Goſpel in countenance, by endeavouring to convince them, that all the fictitious miracles and legendary tales, wherewith the ignorant have been ſo long cheated, have the ſame authenticity with thoſe ſacred records, which every Chriſtian allows to be of divine inſpiration. This work has done ſuch ſervice to the good

cauſe, that its author, beſides a large reward from the general Fund, has had the ſtipend of his chaplainſhip augmented to eight times the uſual allowance, by his noble patron, and, in all probability, will have the firſt vacant mitre.

I have already taken notice of two other celebrated books, *viz. England's converſion and reformation compared*, by Ch-ndl-r, the titular Biſhop, and *England's reformation*, by honeſt T. Ward. As I have given you their genuine character, I ſhall ſay no more of them here than that both have the ſame tendency, tho' nothing can be more different than their ſtyle and manner, the one being written in grave proſe, the other in a ſort of hudibraſtic rhyme. The former is wholly calculated to argue, or rather to frighten people out of their reaſon, the latter to laugh them out of it. However, I am firmly perſuaded, that, if Ch-ndl-r's proſe has gained its thouſands, Ward's burleſque rhymes muſt have gained their ten thouſands, being perfectly adapted to the taſte of the rabble, who are ſo exceſſively charmed with the droll-account given of the Reformation, as to have got the moſt ludicrous paſſages by heart, which they are wont to repeat on every occaſion, to the great confuſion of their Proteſtant auditors.

Notwithſtanding this admired book has gone through ſo many editions, I am juſt now informed, that 'tis lately reprinted, with conſiderable additions and embelliſhments, nay more, that the publiſher is actually ſending about

about *printed bills* to every quarter of the town, to apprize ſuch Proteſtants as incline to get rid of their Religion, what an ineſtimable treaſure they may purchaſe at his ſhop. Before I conclude the preſent letter, I ſhall make a ſtrict enquiry into the truth of the fact, and let you know the reſult. In the interim, let us proceed to another Popiſh artifice, already touched on, which ſeems to be a modern invention, and indeed is of ſo extraordinary a nature, that, *if the end did not juſtify the means*, the ſubtileſt Jeſuit would, I apprehend, be much at a loſs how to juſtify it.

That Papiſts ſhould endeavour to paint their own church in the faireſt colors, and ours in the fouleſt, is but natural, and what may be eaſily accounted for; ſince every thing, which ſerves to exalt the one or depreſs the other, anſwers the ends of Popery. But what end, ſay you, can thoſe books anſwer, which they write againſt *Chriſtianity itſelf?* Undoubtedly, the very ſame as the other, by diſtracting people's minds, and forcing them, as it were, to recur at length to their infallible church, *out of which*, if you will believe them, *no man can find a place to reſt his foot on.* To a thorough Papiſt, whether Prieſt or Layman, nothing is deemed illicit, which may ſerve, in any degree, to promote the Catholic cauſe.

Flectere ſi nequeat Superos, Acheronta movebit.

You have often heard, that the author of a moſt impious treatiſe, entitled, *Chriſtianity not*

founded on argument, has been ſhrewdly ſuſpected, by diſcerning perſons, to be an Iriſh Prieſt. For my own part, I have ſufficient reaſon to believe this ſuſpicion well grounded, having heard ſeveral of them talking in the ſame ſtrain; and could name ſome of their moſt bigotted Laity, particularly a Phyſician, who, in certain companies, pretend to be down-right Infidels; tho' it may be perceived by an attentive obſerver, that the whole drift of their diſcourſe is to prove, that no ſuch thing as certainty is to be found in religion, unleſs we go to their Church for it. Certain it is, that many deiſtical tracts, of the moſt pernicious tendency, by whomſoever written, have been induſtriouſly ſcattered abroad by Papiſts, when they found that tracts of another kind would not anſwer the purpoſe; and no leſs certain it is, that every one of theſe peſtilent books, which ſeem entirely calculated for the deſtruction of Chriſtianity, ſerve to verify Biſhop Berkley's prediction *, to wit, of their ſerving to promote the cauſe of Popery, which, we find by experience, has encreaſed among us, in proportion to the encreaſe of infidelity.

Another writer of the firſt rank, makes the ſame kind of remark, with reſpect to the profane diſcourſes of the emiſſaries of Rome, who, as he obſerves, have not been wanting of late, to mingle themſelves with the Freethinkers, and to join with them on ſuch occaſions as too frequently offer. As nothing is eaſier than for

* In his Alciphron, or the Minute Philoſopher.

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this ſort of men, who appear in all ſhapes and diſguiſes, to mix with every ſect and party, ſo they ſeldom fail of drawing ſome advantage from each, by inſtilling new errors, or improving on the old ones. Among thoſe who make a ſcoff at the Bible, and conſequently look on Popery with no leſs contempt than Proteſtantiſm, ſuch ſpecious arguments are retailed as harden them in their infidelity. The Sceptical are ſo bewildered and perplexed with the ſtarting of freſh doubts, that Truth and Falſhood ſeem to ſtand on the ſame tottering baſis, ſo that the mind, toſſed about like a troubled ſea, can find no reſt. This may be thought a very ſtrange method of proceeding in thoſe who pretend to reduce people to the *true religion*; but men, ſo well verſed in the arts of deluſion, are not inſenſible, that ſuch indirect methods are more likely to ſucceed, than entering directly on points of controverſy, which would betray their real characters. For, as the ſame writer adds, ſuppoſing Chriſtianity ſhould be extinguiſhed, people will never be at eaſe till they find out ſome other method of worſhip, which will certainly produce *Superſtition*, and this will naturally end in *Popery*.

As we have been ſpeaking of Popiſh books, it may not be improper to take notice here, that one *Meighan*, the famous Iriſh bookſeller in Drury-lane, dealt very largely in this kind of ware; he made ſo little account of the penal laws, which ſtrictly forbid their publication, that he did not think it neceſſary to uſe the titular

tular Biſhop's precaution of clapping *Antwerp* or *Douay* in the front, but undauntedly ſet down his name and place of abode at length. However, the fervor of this man's zeal was a little cooled by the unexpected Seizure of a conſiderable quantity of his prohibited goods; but the loſs, I aſſure you, has been amply repaired; for 'tis no ſecret, that the ſame kind of books have been often reprinted, ſince that unlucky æra, and are ſtill openly ſold in this capital, and, as I am informed, at the very ſame ſhop, either with or without fictitious titles, juſt as the authors or publiſhers took it into their heads, as they do not ſeem to be under the leaſt apprehenſion of a freſh ſeizure.

Nothing of this, you will ſay, is to be wondered at. For my own part, though I am not much apt to be ſurprized at any thing which comes from the Popiſh quarter, yet, I muſt confeſs, I was not a little amazed at having one of thoſe *printed bills* I mentioned, this very day * put into my hand by a common hawker in the ſtreet. The contents, as you will ſee by the encloſed, are as follows. " *This day was publiſhed (adorned with ſixteen humorous copper plates)* that Excellent Book, neceſſary for all families, *England's Reformation from the time of King Henry VIII. to the end of Oates's plot. A Poem, in four Cantos. By Thomas Ward.* Printed for Thomas Lewis, in Ruſſel-Court, Covent-Garden, *price (only)* 3*s.* 6*d. formerly ſold for*

* Twentieth of June, 1760.

6*s.*

6 *s. where may be had, The* compleat Pocket-Manual, with Offices for the DEAD. *Latin and Engliſh. Pr.* 1 *s.* 6 *d.* &c.

Tho' in one of my former, as well as in this, I have given you ſome account of this excellent book, ſo neceſſary for all families, yet, as it now appears in a finer dreſs than ever, and is ſo ſtrongly recommended, I ſend you one of this laſt impreſſion, together with a Pocket-manual, and Office for the Dead. With regard to the former, the Proteſtant World is now informed, that any one may find therein ſufficient inducements to turn Papiſt, for ſo ſmall a price as 3 *s.* 6 *d.* which, it ſeems, he could not do before, for leſs than 6 *s.* I need not repeat here, that the whole drift of this burleſque poem is to expoſe our Church and Legiſlature to contempt and ridicule, and to make people aſhamed of their religion, as that of the two latter is, to make them transfer to the creature the honor only due to God, and to throw away their money, on pretext of relieving the poor ſouls in Purgatory, but in reality to maintain a ſwarm of idle drones, who, by dint of theſe painted flames, become maſters both of their purſes and conſciences.

You may ſee, by this ſpecimen, that *T. Lewis*, has far exceeded his Catholic predeceſſor, *Meighan*, ſince, not content with printing and ſelling thoſe books, in an open ſhop, the very importing of which from abroad is highly criminal by our laws, and liable to ſevere penalties, he dares to thruſt his printed bills into every

every paſſenger's face, and to let the government know, in ſo public a manner, that he ſets thoſe laws at defiance. So glaring an inſtance of Popiſh effrontery in a Proteſtant country, muſt fill every true patriot with gloomy reflections; and tho' God alone can determine the event, yet, according to human appearances, we may have cauſe to rue the effects of an indulgence, which was never ſo much abuſed, nor ever permitted to ſuch inveterate and avowed enemies, in any age or nation but this.

All the methods above enumerated are public and notorious; but others there are, which, tho' leſs taken notice of, have ſo direct a tendency to the introduction of what our anceſtors took ſuch pains to guard againſt, that the evil, if not checked in time, may become paſt remedy. I mean the great number, not only of *popiſh School-miſtreſſes*, for the inſtruction of young children, but of *popiſh School-maſters* alſo, for thoſe of riper age. Some of theſe latter, I am credibly informed, make little ſcruple of declaring their principles; whilſt others, by far the moſt dangerous, put on the maſk of Proteſtantiſm. Now as the firſt impreſſions of a religion, whether true or falſe, are generally the ſtrongeſt and moſt laſting, what numbers may be inſenſibly perverted by ſuch inſtructors!

The emiſſaries of Rome, as I before obſerved, always forming their attacks according to the different diſpoſitions and circumſtances of each perſon, and being no leſs furniſhed with

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variety of ſtratagems to retain their proſe-
es, than they employed to entrap them, it
ely happens that any one deſerts, who has
ce enliſted under their banners. Matters are
artfully managed, and ſo many engines ſet
work, to prevent ſuch a diſgrace, that even
ſe, who perceive how groſly they have been
uſed, are ſo ſenſible of the vindictive ſpirit
their Converters, as ſeldom to have courage
ough to break their fetters. They have learnt
experience, that tho' Popiſh Prieſts have
w no racks nor ſtakes to chaſtiſe relapſed He-
ics in England, they have other methods of
ſecution, little leſs formidable; among
ich, that of blackening their characters, and
dering them as infamous as poſſible, is none
the leaſt. But words alone, tho' theſe often
e more deadly wounds than a two-edged
ord, are not deemed ſufficient, when any
e has renounced their communion. On theſe
aſions, the whole Catholic party riſe up to a
n, and join their Prieſts in diſtreſſing the
ſtate in his circumſtances, to the utmoſt of
ir power, and generally take their meaſures
well, as to make him rue the day he left
m.

If this rule is ſo invariably obſerved, with
pect to the living, what quarter can the Dead
ect, who are leſs able to defend themſelves?
o' their bones indeed are not carried out
e, in an *Auto de fe*, to be burnt, as in Spain
d Portugal, yet their memory is ſurely blaſt-
ſo far as Popiſh malice can do it.

As every thing has two handles, ſo Forgery one of the main engines of Popery, is manage with ſuch art, that the *acknowleged virtues* a well as *pretended vices* of its antagoniſts ar made to ſerve the ſame end. Leſt a poſſibilit of ſalvation, for inſtance, ſhould be allowed t ſuch Proteſtants, whoſe lives never gave th leaſt room for ſcandal, nothing is more frequen with Papiſts than to aſſert, that they found th neceſſity of reconciling themſelves to the *on true Church* on their death-beds. There is, I am informed, among the curioſities of the Va tican, a letter ſhewn to Engliſh travellers, which is ſaid to have been written by the im mortal *Uſher*, a little before his deceaſe, wherein he is made to renounce the doctrines of a Church he had ſo nobly defended, and ſo em brace thoſe of Rome, which he had ſo unan ſwerably confuted. The ſame reports have been raiſed, with equal confidence, on the learned *Bramhall*, his ſucceſſor, on the pious author of the Whole duty of man, and many others. It would amaze you to find what ef fect theſe reports, tho' deſtitute of the leaſt ſhadow of truth, have had on the ignorant and credulous, who inferred from hence, as I have often heard them expreſs with an air of tri umph, that, tho' our religion might be the beſt to *live* in, theirs was undoubtedly the beſt to *die* in; ſince it appeared from theſe inſtances, that the wiſeſt and beſt of our Divines, when they came to their laſt moments, were afraid to riſk their ſouls in any other.

In this reſpect, it muſt be owned, that Popiſh Prieſts, eſpecially Jeſuits, do no more than what is conſiſtent with their eſtabliſhed principle, namely, that the end juſtifies the means; conſequently, if that, in their opinion, be good, all the calumnies, lies, and forgeries, which may ſerve, in any degree, to advance what they call the Catholic faith, are deemed lawful expedients. If this be the caſe, as undoubtedly it is, how can it be reaſonably expected, that any unbiaſſed or uncatholic reader ſhould pay the leaſt regard to vouchers produced by ſuch men, however ſeemingly authentic? Have not letters and other writings been often forged with ſuch exquiſite art, and this out of mere wantonneſs, as to deceive the very perſons whoſe hands were counterfeited? What wonder then, that the ſame arts ſhould be made uſe of, to promote the cauſe of Popery?

As to atteſtations and certificates pretended to have been extracted from the regiſters of the Inquiſition, for the ſame good end, the Public has been long ſince convinced, how little they are to be regarded. The truth is, that the original records of the Holy Office are never ſuffered, on any account, to be divulged; and indeed, conſidering how much it imports the miniſters of that tribunal to depreciate the credit of every one who attempts to expoſe them and their proceedings, it would (to repeat what the Rev. Mr. *Corſe* ſays on this ſubject) be the height of credulity to ſuppoſe, that men of their character would not take themſelves,

ſelves, and require others, who dare not diſobey them, to take a thouſand falſe oaths, rather than acknowlege the ſhocking inſtances of injuſtice and cruelty, which have been providentially brought to light, to have any foundation. Theſe are the ſentiments not only of that Gentleman, but of every one elſe who is not blinded with prejudice: to which let me add, before I take leave of this infernal Court, that the veneration paid to it, in ſome Popiſh countries, is, in great meaſure, owing to its impenetrable ſecrecy, juſt as the people's devotion is owing to their ignorance; and if any thing chances to tranſpire, effectual methods are taken, as every one knows, to prevent the telling of tales.

To return to the principal ſubject of our letter. It cannot appear at all ſurprizing, that Popery ſhould have made ſo rapid a progreſs in this kingdom, when we reflect, that, beſides the numberleſs artifices ſuited to every perſon and occaſion, which its emiſſaries are ever on the watch to put in practice, it has ſomething in it, which naturally ſtrikes the eye, and affects the imagination of the vulgar with its theatrical pomp; an entertainment, which the ſimplicity of our church cannot afford them. So that, upon the whole, I wiſh it were no exaggeration to ſay, that ſome thouſands are yearly perverted, directly or indirectly. For, as I before obſerved, 'tis ſometimes found neceſſary to make people Infidels, before they can be made Papiſts. Experience has ſhewn, that thoſe, who could not be at firſt perſuaded

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to go to Maſs, yet, when they have been ſo far worked upon, as wholly to abſent themſelves from the duties enjoined by their own church, generally fell into the ſnare. This they embrace, as the laſt expedient to ſtifle the clamors of a troubled conſcience, which, whatever ſome may pretend to the contrary, will not be huſhed, without ſome ſort of religion; and that, which flatters the paſſions moſt, and ſpeaks leaſt to the underſtanding, as Popery certainly does, is beſt adapted to men of this ſtamp.

In a word, as the evil ſpreads ſo wide, and daily gathers new ſtrength, 'tis well if we have not cauſe to ſay of Popery, what one of the ancient Fathers ſaid of Arianiſm. Thoſe Heretics, who denied the divinity of Chriſt, were ſo indefatigable, and ſo ſucceſsful, in propagating their falſe doctrine, that the world, on opening its eyes, ſtood amazed to ſee itſelf almoſt entirely Arian. As Popery is no leſs indefatigable, who knows but it may prove equally ſucceſsful, and that a time may come, when the people of this kingdom will wonder how they became Papiſts? We are continually railing at Popery, and yet ſeem perfectly indifferent how much it prevails among us. Certain it is, that the name does not carry with it now ſo dreadful a ſound as it did formerly: Numbers, who once ſhuddered at the mention, are now perfectly reconciled to it; they flock in ſhoals to the Maſs-houſes, which, numerous as they are, can ſcarce contain them: Many more have been

ſo bewitched by papal ſorceries, as to have hardly any ſenſe of religion at all. And how many are there, who, tho' profeſſed members of the eſtabliſhed church, never attend its ſervice, being quite indifferent what ſort of worſhip prevails! None lay more open to the ſnares of Popery than theſe two latter claſſes, and moſt of them, if properly attacked, are, ſooner or later, drawn in.

All this, you will ſay, is very alarming. It is alarming indeed, and may be attended with fatal conſequences. But ſince we are warned of the danger; nay more, ſince we have ſo ſeverely felt what Popery is, why do we not provide againſt it, by applying ſuch a remedy as is ſtill in our power? For tho' it is greatly to be feared, that thoſe, who have been already perverted, are irrecoverably loſt, yet will it be doing an infinite ſervice to the nation, and poſterity will bleſs us for it, if we can preſerve thoſe who have hitherto eſcaped the contagion. This perhaps may be partly effected, by driving out from among us, thoſe *wolves*, the Miſſionaries, who at preſent range about every where, without controul, ſeeking whom they may devour. I do not call them *wolves in ſheep's cloathing*; for the truth is, tho' many ſuch there are, the greater part are ſo impudent as to appear in their real characters; and yet even theſe, we find, gain proſelytes. To be cheated by a wolf in diſguiſe, is no very extraordinary thing; but to be cheated by one who ſhews his teeth and claws, is peculiar, I believe, to the natives of this

this Iſland, who, with all the lights which the Goſpel in its utmoſt purity can afford, run headlong, with their eyes open, into the gloomy toils of error and ſuperſtition.

'Tis no eaſy matter, I confeſs, to clear the kingdom of theſe Incendiaries, who have hitherto eluded all attempts of the Legiſlature for this purpoſe; and, as to expoſing their unhallowed tricks, tho' it has been done a thouſand times, and ſo effectually, one would think, as to make them deſiſt, or at leaſt to act with more reſerve, yet, we ſee, they ſtill go on in the ſame track, without fear or ſhame. Have we then no remedy left to prevent the farther ſpreading of this devouring peſtilence, and to preſerve at leaſt the riſing generation? There is one, I am perſuaded, which would prove more efficacious than all our penal laws, and all the polemical tracts ever written: It is, to begin early with the inſtruction of our Youth in that moſt eſſential point, which is too often the laſt and leaſt part of modern education: I mean the true knowlege of the Goſpel; for to me it ſeems morally impoſſible, that any Proteſtant, well acquainted with the doctrines therein contained, ſhould ever turn Papiſt from motives of conſcience.

I have here given you my genuine ſentiments, tho' not in a very methodical manner, of the preſent ſtate of Popery among us, and pointed out ſome of the cauſes of its enormous growth. I could ſay a good deal more of the daring and inſolent behaviour of thoſe *lawleſs*

Strollers who infeſt this capital, but, from hence-forward, ſhall confine myſelf to that of the *Jeſuits*, who being the moſt ſubtil and enterprizing, are conſequently the moſt dangerous. Theſe men pretend to greater ſanctity than other Orders, and are ſuch perfect adepts in the arts of deluſion, as either to conceal their vices under an external ſhew of virtue, or, even when detected, to make their very vices paſs for virtues, with ſuch at leaſt, whoſe paſſions are ſo agreeably ſooth'd and flattered by theſe indulgent Caſuiſts, that they have no inclination to be undeceived. Libertines are charmed with the moral ſyſtems of Jeſuitiſm; but the ſerious and reflecting have been long convinced, that they tend to the deſtruction of all morality, and that the Society, from its firſt inſtitution, was wholly built on worldly politics, wherein religion had no other concern, but to ſerve the ends of ambition, avarice, luſt, and revenge.

As the Jeſuits of all countries are governed by the ſame maxims, I ſhall, in compliance to my former promiſe, firſt give you a ſuccinct detail of the proceedings of the Portugueſe, (always including the Spaniſh, with whom they have been, and ſtill are, inſeparably connected;) then proceed to thoſe of our own nation, and laſtly conclude our preſent correſpondence with ſome general reflections on the whole Society. I am, *&c.*

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LETTER XXXIII.

SIR,

I Could fill many volumes with an account of the diſorders occaſioned by the Portugueſe Jeſuits, in every part of the globe where they have once found means to introduce themſelves; but, having already taken notice of ſome of their proceedings at home, ſhall at preſent confine myſelf to thoſe in *South-America*, which have lately made ſo much noiſe: Of theſe I ſhall give you a ſhort extract, with ſome curious remarks interſperſed, for which, as well as the ſubſequent reflections, I am chiefly indebted to a very ſenſible Italian Gentleman, who had reſided many years in that part of the world; ſo that, altho' the moſt material paſſages have been publiſhed by authority at Liſbon, you will find here ſomething new and entertaining.

You have heard, no doubt, of the Treaty concluded in 1750, between the crowns of Spain and Portugal, for exchanging certain provinces in America, *viz. Nova Colonia*, in the Southern part of *Braſil*, poſſeſſed by the Portugueſe, and *Paraguai*, whereof the Spaniards claimed the property, tho', in effect, the Jeſuits were the ſole maſters of it. This exchange was firſt propoſed by his Catholic Majeſty, with a view of putting a ſtop to the ſmuggling trade carried on between the inhabit-

ants of *Colonia* and thoſe of *Buenos Ayres:* and what induced the King of Portugal to accept it, was the aſſurance he had received of the rich gold mines in that province, tho' his ſubjects in general were extremely averſe to it. But whatever view the two Princes had, they were not, it is certain, the ſame with thoſe of the Society, who found means to diſconcert the meaſures of both. Even whilſt the negotiations were depending, theſe Fathers had uſed a thouſand ſtratagems to embarraſs the miniſtry, artfully inſinuating, that thoſe very obſtacles, which they themſelves had thrown in the way, were an evident proof how impoſſible it was to carry the ſaid treaty into execution. At the ſame time, they ſet all their engines at work to create a miſunderſtanding between the two Courts, which, they flattered themſelves, would naturally produce freſh difficulties, and thereby prevent their deep-laid projects from being fully expoſed, till they ſaw their Empire ſo well eſtabliſhed, as to be no longer under a neceſſity of diſguiſing them.

Notwithſtanding all the tricks and ſubterfuges to conceal their deſigns, the Court of Liſbon was ſo thoroughly apprized of them, that it was judged abſolutely neceſſary to come to ſuch rigorous expedients as might check the inſolence of a junto of men, who were grown really formidable. It now appeared, beyond all contradiction, that they had founded a mighty Republic in thoſe parts, which were ſo well peopled, as to contain, only on the banks of

of the river *Paraguai*, no leſs than thirty-one towns, with upwards of an hundred thouſand ſouls, who were as poor and wretched, as their *Padres* were rich and happy, being treated like the vileſt ſlaves. To gain this dominion over them, a variety of artifices had been made uſe of: the firſt was, not only to permit no officer, whether eccleſiaſtical or civil, to ſet foot in the country, but to extend the prohibition even to private perſons; and indeed the avenues were ſo well guarded, that all entrance was impracticable, except to thoſe of their own Order: The ſecond was, to forbid the uſe of the Spaniſh language, and to allow no other to be ſpoken but the Indian, that all intercourſe with the King's ſubjects might be entirely cut off, and every thing, relating to their form of government, remain an impenetrable myſtery.

Theſe methods were taken, with reſpect to Foreigners; (for as ſuch they treated every one who was not of their party) but as to their own Vaſſals, they knew how to keep them in ſubjection, by *catechiſing* them, after their wonted manner, that is, by perpetually inculcating, as one of the moſt inviolable maxims of the Chriſtian Religion, a blind obedience to every command of their Miſſionaries, however unjuſt and cruel, who, by crafty inſinuations and abuſing their credulity, had got the monopoly both of their ſouls and bodies. This, with the horrid character they gave of all other white people, not excepting eccleſiaſtics, whom they painted

in the moſt odious colors, joined to a few ſu-perſtitious ceremonies *, ſeems to have been the whole Goſpel which thoſe miſerable Savages had learned. In conſequence of theſe pious inſtructions, they were filled with the moſt implacable hatred to every one whom the Society declared for enemies. Among other Chriſtian precepts, it was particularly enjoined them to ſhew no mercy to ſuch as fell into their hands, and eſpecially to cut off their heads; which precaution, their *bleſſed Padres* aſſured them, was abſolutely neceſſary, leſt the bodies, tho' ſeemingly dead, ſhould come to life again, as frequently happened, by diabolical art †.

But, beſides theſe methods, they did not forget their main point, which was to render the Indians uſeful on a proper occaſion, by making

* It appears from the narrative, that the Jeſuits had taught them the groſſeſt idolatry, that is, not only the adoration of Saints and Angels, but of their very images; which is not to be wondered at, in ſuch a part of the world, when the vulgar, even in Portugal itſelf, believe them to contain ſome divine virtue.

† It has been juſtly remarked, that ſuperſtition and cruelty go together. The church of Rome has been, for many ages, equally infamous for both. The truth of this obſervation ſufficiently appears from the preſent inſtance, which is farther confirmed by the conduct of the French Jeſuits in Canada, and other parts of North America, on the back of our ſettlements, who have taught the Savages of that country the ſame kind of idolatry, and the ſame blood-thirſty maxims, with reſpect to the Engliſh who are ſo unfortunate as to fall into their hands. The cuſtom of *Scalping*, ſo much encouraged by their preaching, is more barbarous than the Braſilian method, tho' this be the ſhorter way of going to work.

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them good Soldiers at leaſt, whatever became of their Chriſtianity. For this purpoſe they had introduced ſuch perſons as had taught them the military exerciſe, and the management of all kind of arms, both offenſive and defenſive. The Italian Gentleman aſſured me, that, during his reſidence in *Braſil*, a great number of Jeſuits had arrived from Europe, moſt of whom he had perſonally known in Germany and Italy, ſome in the ſtation of common Soldiers, others in that of ſubaltern Officers, and one in particular, who had been a colonel, ſome who had been gun-ſmiths, ſeveral others, Founders of artillery, and ſome, Engineers. All theſe men he ſaw paſſing through *Rio de Janeiro*, in their Journey to *Paraguai*, and was not a little aſtoniſhed to find them ſo ſtrangely metamorphoſed, every one being cloathed in the grave habit of St. *Ignatius*, and all pretending to be ſent as aſſiſtants in propagating the Goſpel among the Indians.

When theſe zealous Miſſionaries found that the troops of the two Princes were actually on their march, in order to bring them to reaſon by force, in caſe the ſtipulated exchange could not be made otherwiſe, they pretended to be all obedience, requeſting only that the Indians might have time to gather in their corn, which would enable them to remove more commodiouſly to the new ſettlements aſſigned them. The Generals were ſo far deluded with this ſpecious pretext, as to agree to a ſuſpenſion, which the Jeſuits made no other uſe of, but to

arm the ſavages, and keep them more firmly attached to their intereſts; for no ſooner had the troops begun to advance, after the deſired time was elapſed, in hopes of meeting with no obſtruction, but they were ſoon convinced, how groſly they had been impoſed on. A detachment, commanded by a Portugueſe Colonel, had ſcarce advanced twenty leagues, when it was ſuddenly ſtopt by the *Caçique* of a neighbouring village, who fiercely rode up with an hundred horſe, all completely armed with ſwords, piſtols, and muſkets, and appearing as well diſciplined as the beſt cavalry in Europe; and tho' the Portugueſe were much ſuperior in number, yet the Caçique made ſo little account of them, and behaved with ſuch haughtineſs, that, when the Colonel preſented him with a fine gold-laced hat, he diſdainfully clapt it under his ſaddle, and then rode off: all which the Colonel bore patiently, not only becauſe he had no orders to come to a rupture, but chiefly becauſe he had received advice, that Father *Pedro Trevão*, a famous Jeſuit, was not far off, with a body of ſeven thouſand Indians; that there was a ſtrong caſtle, at ſome ſmall diſtance, well garriſoned and planted with artillery; and, moreover, that the Society had all the Indian Tribes ſo abſolutely at their devotion, that they could raiſe, on occaſion, an army of an hundred thouſand men.

The Portugueſe General, being informed of this oppoſition, adviſed the Marquis *de Val de Lirio*, his Catholic Majeſty's Commiſſary, expreſſing

preſſing his reſentment, in the ſevereſt terms, againſt the Jeſuits, eſpecially at the trick put on them; for, notwithſtanding their ſolemn aſſurances to the contrary, it now plainly appeared, that the Indians, inſtead of quietly evacuating the country, had all taken up arms, and fortified ſeveral paſſes, by direction of their *Padres*, whoſe deſigns were ſo viſible, that the Generals reſolved to proceed againſt them with two ſeparate armies at once. Indeed there was the greater neceſſity of acting vigorouſly on this occaſion, as a large body of Indians had made two furious attacks on a Portugueſe Fort, with ſome pieces of cannon, and committed ſeveral barbarities, which ſome of them, being taken priſoners, confeſſed, was done at their *Padres'* inſtigation.

The Portugueſe had ſcarce paſſed over the river *Pardo*, when a large body of Indians began to diſcover themſelves, and to harraſs their march; notwithſtanding which, they ſtill proceeded, with the enemy always in ſight, till they came to one of their principal poſts, which was fortified with a double entrenchment. The General, meeting with this obſtruction, ſent to deſire a parley with the Savages, from whom he received no other anſwer than that their Camp-maſter, named *Andrè* *, had orders from

* This Andrè was a Lay-brother, one of thoſe Engineers or Officers, who had been ſent over, diſguiſed in the habit of a Jeſuit; and as it ſo highly imported the Society to act as much in the dark as poſſible, this anſwer, which ſo plainly

from his Superiors, not to ſuffer the Portugueſe by any means, to advance. Thus open wa was declared between the Jeſuits and the King of Spain and Portugal, and tho' briſkly carrie on, till the year 1754, yet the General of th latter Prince, finding himſelf too weak to exe cute his maſter's orders, was forced to conſen to a truce, till his Catholic Majeſty's pleaſur ſhould be known. At the ſame time, th Spaniſh Forces, which had taken a differen route, were, in like manner, ſtopt in the march, and compelled to retire to the banks o the *Rio de la plata*, as the Indians, they found had here alſo not only taken up arms, but, b their Padres' direction, deſtroyed every thin neceſſary for the ſubſiſtence of the troops, wh were greatly aſtoniſhed to ſee the Savages under ſo excellent and regular a diſcipline, which was impoſſible to conceive, how a people, n turally ſo rude and ignorant, ſhould hav learned, without the inſtruction of Europea Maſters.

An account of theſe tranſactions having reach ed the two Courts, that of Madrid, beſide ſending a large reinforcement to the Marqui ordered him to charge the Provincial of th Jeſuits with breach of faith, and to tell him t his face, in plain terms, that, if he did not de liver up the Indian villages in a peaceable man

plainly diſcovered what his brethren took ſuch pains t conceal, muſt be attributed to the indiſcretion of the In dians.

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ner, ſo that not a ſingle drop more of blood might be ſhed, the King would look on him and his brethren as traitors, and proceed againſt them accordingly. The Court of Liſbon alſo on receiving the like information, ſent inſtructions of the ſame tenor to their General, directing him to act in concert with the Spaniſh, that an end might be put to ſo ſcandalous a war. But before theſe orders came to hand, the two Commiſſaries had agreed to unite their forces, and, in effect, this junction had been made in January, 1756; in conſequence of which, the combined army began to move on the firſt of February; when, a general muſter being made, ſixteen Spaniſh ſoldiers were found miſſing. Theſe men had been ſent to reconnoitre the field and get ſome intelligence; and tho' it was at firſt ſuſpected, that they had deſerted, their mangled carcaſſes ſoon diſcovered, that they had been cruelly murdered by a party of Indians, who, to ſhew they had no hoſtile intentions, perfidiouſly decoyed them on, by holding out a white flag, and offering them refreſhments.

The united forces continued their march, perpetually harraſſed by the enemy, till the 10th of February; when the Indians, tho' advantageouſly fortified on an eminence, were briſkly attacked in their entrenchments, and, after an obſtinate reſiſtance, totally routed, leaving a good number dead on the ſpot, with ſeveral pieces of cannon, *&c.* This blow made ſuch impreſſion on them, that they did not ven-

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ture a ſecond engagement, till the 23d
March, when the two armies approached th
foot of a very ſteep and almoſt inacceſſib
mountain, which, however, having attempte
to aſcend, in order to proceed to the ſettlemen
on the other ſide, they found the paſs defende
by another regular entrenchment, well plante
with artillery, and filled with a large body
Indians; but theſe, being ſmartly fired upo
by ſome field-pieces, and inſtantly attacked
flank, were alſo diſlodged and put to flight.

Notwithſtanding this ſecond victory, th
troops were obliged to halt till the 3d of Ma
in order to clear the roads and open themſelv
a paſſage, when, proceeding on their marc
they diſcovered another body of Indians, ne
three thouſand in number, who had ſever
ſkirmiſhes with the advanced guard. The
ſtill continued marching on, till they came
the river *Cheriubi*, the paſſage of which w
hotly diſputed by the Indians, who had he
alſo fortified themſelves, but, being vigorouſ
attacked, were ſoon driven from their poſt
The Portugueſe General, adviſing his Court
this day's operation, thus concludes his letter
"The incloſed plan ſufficiently demonſtrate
with what propriety the Savages had taken the
meaſures. In ſhort, if this plan was reall
drawn by Indians, as the Jeſuits give out,
muſt only ſerve to convince the world, tha
theſe good Fathers, who pretend to come hithe
with no other view but to convert ſouls, hav
taken infinitely more pains to inſtruct them i
th

the military art, than in the duties of Chriſtianity."

The troops arrived, on the 16th of May, at the town of *St. Michael*, which they found all in flames, tho' it rained pretty hard. The fineſt houſes had been already reduced to aſhes, and the church itſelf, a magnificent edifice, was with much difficulty preſerved. On the ſame night, the Spaniſh General reſolved to attempt taking by ſurprize the town of *St. Laurence*, about two leagues diſtant; for which purpoſe he ſent the Governor of *Monte Vedio* with 600 Spaniards and 200 Portugueſe. They entered the place at day-break, without being perceived, and found a conſiderable number of families in it, with three Jeſuits, *viz.* Father *Lamp*, their Curate, the famous *F. Tedeo*, one of the moſt active, turbulent, and reſolute of the whole Society, and a Lay-brother. Every thing here fell into their hands without oppoſition. The two former Jeſuits were carried to the main body of the army, from whence the General ſent the firſt back again to the town, deſiring the Portugueſe Officer to entertain the other in his own tent; but when the troops arrived at the village of St. John, this laſt Jeſuit was left in cuſtody of the Governor, who, in a few days after, ſuffered him to retire to another part of *Paraguai* *. There was a fourth Jeſuit, who, by

* It has been conjectured, with great ſhew of probability, from this Governor's conduct, as well as the General's,

by his ſeditious diſcourſes and mutinous behaviour, had taken more than ordinary pains to prejudice the Indians againſt the exchange; but this man, at the approach of the troops, had fled beyond the mountains, with the inhabitants of the firſt-mentioned town, whereof he was Curate, after having ſet it on fire, as before related.

Nothing could be more amazing than to ſee with what a blind obedience the poor creatures, who remained in theſe towns, ſubmitted to the arbitrary will of their *Padres*, at whoſe nod they threw themſelves flat on the ground, and, after having patiently received twenty-five laſhes with a ſcourge, roſe up, and humbly kiſſed their hands.

The two Generals having taken up their quarters, one at St. Michael's, and the other at St. John's, had now an opportunity of examining at leiſure certain papers found in thoſe Jeſuits' poſſeſſion, three of which, being written in the Indian tongue, gave great light into the ſecret ſprings of the preſent revolt. The two firſt contained inſtructions from the *Caçiques* to the officers of their reſpective forces to aſſemble in a body, exciting them to reſiſt to the laſt drop of blood, and not to ſuffer any white people to ſet foot in their country. The third

ral's, in permitting two ſuch dangerous Incendiaries to eſcape, that they had been corrupted; tho' perhaps it might have been owing to fear, as they ſaw what a prodigious influence thoſe crafty Miſſionaries had over the natives.

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conſiſted of a letter, ſaid to have been written in the name of all the *Caçiques*, to the Governor of *Buenos Ayres*, wherein they declare their unalterable reſolution of never ſubmitting to the intended exchange.

The Jeſuits and their partizans endeavoured to make the world believe, that theſe papers not only contained the genuine ſentiments of the Indians, but were actually drawn up by thoſe whoſe names are ſubſcribed: notwithſtanding which, it was the general opinion, and indeed it can ſcarce be doubted, that, by whomſoever they were written, the contents were entirely dictated by their *Padres*, who are perfect maſters of the language, and well knew, how admirably ſuch papers conduced to promote their own ends. Moreover, the drawing them up, in the name, ſtyle, and language of the Savages, anſwered at once two uſeful purpoſes; the firſt, to divert their vaſſals from accepting any overtures of accommodation, and thereby more effectually eſtabliſhing the dominion they had acquired over them; the ſecond, as it leſs hazarded their own perſons, in caſe of accidents, ſince they might always lay the blame of what followed on the incorrigible obſtinacy of the Indians, which they themſelves thus craftily fomented. There was another ſtill more exquiſite piece of cunning to be remarked in the letter, wherein, among other things, it was inſinuated, that his Catholic Majeſty was an utter ſtranger to the violent proceedings of his General, and, when informed

thereof, would ſhew his reſentment. Thi
circumſtance alone, tho' a mere invention o
the Jeſuits, was ſufficient to render the Savage
deaf to all propoſals, and even to juſtify the
treating as robbers, ſuch as invaded their coun
try.

To proceed with the narrative. After th
two Generals had taken poſſeſſion of the ſeve
villages on the eaſtern banks of the *Uragua*
tho' the Jeſuits were under a neceſſity of ſhew
ing an external ſubmiſſion, and even pretended
with the utmoſt aſſurance, that they had no
only done their utmoſt to induce the Indians t
remove, but that they were actually gone t
ſettle on the weſtern banks of that river; ye
their behaviour ſoon diſcovered, that nothin
was farther from their intention; for, at th
very time, thoſe who had eſcaped from the la
ſhock, had been ordered by them to retire int
the woods, where they continued increaſing t
ſuch a degree, that, in May 1757, upwards o
fourteen thouſand had aſſembled from differen
cantons, who, being wholly under the influ
ence of their Miſſionaries, committed ſo man
outrages, and perſiſted ſo obſtinately in the
rebellion, that both Crowns had the mortifica
tion to find all their meaſures broken.

This ſhort detail may ſuffice to give an ide
of what the Jeſuits have done, and are ſti
doing, in the ſouthern parts of Braſil: the
tranſactions in the northern parts are too muc
of a piece with the former, not to convince th
world, that they are governed by the ſam
maxim

maxims, and act on the ſame plan every-where.

The Society in Portugal had managed their affairs with ſuch diſſimulation, as to conceal from the Court thoſe vaſt projects, which, for ſo many years, had been artfully diſguiſed under the maſk of religion. As outward appearances pleaded ſtrongly in their favor, they had obtained the grant of ſeveral extenſive privileges, in the provinces of *Gran Parà* and *Maranhão*, which, by degrees, were ſo enormouſly abuſed, that they had rendered themſelves abſolute Lords of the whole government, both ſpiritual and temporal, of the Indians, who were reduced, in the ſame manner as thoſe of *Paraguai*, to the moſt abject ſtate of ſlavery, on pretence of converting them. Thoſe Fathers had not only got poſſeſſion of all their lands, but had appropriated to themſelves even the manual labor of thoſe wretched Savages, who were ſcarce permitted to cultivate a narrow ſpot for their own ſubſiſtence; and, with all this inhuman treatment, ſo little regard was had to common decency, that the cloaths allowed them were ſcarce ſufficient to cover their nakedneſs. In order to maintain ſo tyrannical a dominion, the ſame arts were practiſed here, which had proved ſo ſucceſsful in *Paraguai*, that is, by prohibiting the Portugueſe from ſetting foot in any of the Indian villages, on pretence forſooth that the communication of Seculars would corrupt their innocence, tho' this prohibition alſo extended to the Religious of all other orders,

and likewiſe forbidding them to make uſe of the Portugueſe language. By theſe and other ſtratagems, they had reduced the natives to an abſolute dependence on their arbitrary will, little regarding papal cenſures, and ſtill leſs the decrees of Don Sebaſtian and his royal ſucceſſors, which forbid all perſons, of what quality ſoever, to make ſlaves of the Indians.

Beſides this uſurpation on the liberty and property of thoſe poor creatures, they proceeded to the monopoly of commerce, in direct oppoſition to the Canon-Law, which expreſly condemns the practice in all Eccleſiaſtics, eſpecially Regulars, but denounces the heavieſt cenſures againſt *Merchandizing Miſſionaries*, that is, ſuch as go into foreign parts, on pretext of propagating the Goſpel, and there enrich themſelves by trade, as the Jeſuits are well known to do *. They had, in fine, become ſo entirely maſters of all traffic in theſe two provinces, as not only to have engroſſed, by force or fraud, every merchantable commodity, but even the common neceſſaries of life.

Theſe exorbitances had cried long and loudly for redreſs. The planters ſaw themſelves reduced to the utmoſt diſtreſs by the inſatiable avarice of theſe trading Prieſts, who had deprived them of the neceſſary aſſiſtance of la-

* For this purpoſe they have their factors and brokers in all parts, where any proſpect of gain offers. Thoſe in the dominions of Spain and Portugal had greatly the advantage of other merchants, in being ſuffered to import and export all kind of goods, duty-free.

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bouring hands, and conſequently of the means of gaining a ſubſiſtence from the culture of their grounds. The frequent remonſtrances on this head, which the preceding Kings of Portugal had been diverted from attending to, at length reached the ears of *John* V. This Prince communicated his ſentiments to Pope *Benedict* XIV. who, readily concurring with his Majeſty, iſſued a Bull, in the year 1741, againſt the abuſes complained of, which the King commanded, by a decree, to be put into immediate execution. But all this was labor loſt; for when the Biſhop of *Gran Parà* attempted to publiſh it, the Jeſuits made ſuch violent oppoſition, that he was forced to deſiſt *.

As the King, at this time, was extremely indiſpoſed, which put a ſtop to any farther meaſures at Court, things remained in the ſame ſituation till his preſent Majeſty's acceſſion, who appointed the Governor of the ſaid provinces, his Commiſſary and Plenipotentiary for ſettling the diſputed boundaries in thoſe parts, with orders to proceed to the frontiers of the river *Negro*, and there to provide accommodations for the King of Spain's commiſſaries, with whom he was to confer, and then to proceed, in their company, to the place where the limits were to be marked out, purſuant to the treaty. And

* The Jeſuits, as appears from innumerable inſtances, have ſhewn leſs reverence to the epiſcopal character than any other religious order, having done their utmoſt, on all occaſions, to withdraw the people from all reſpect or obedience due to their Dioceſans.

as it was now no ſecret in Liſbon, that nothing could be done effectually without the concurrence of the Jeſuits, a letter was written to their Vice-Provincial, in the King's name, earneſtly preſſing him to contribute, with all the laboring Indians under his juriſdiction, and whatever elſe lay in his power, towards facilitating the intended journey, the greater part of which was to be by water.

But this letter was ſo little regarded, that the Indians, inſtead of being made ſerviceable, were excited to a general revolt, having all forſaken their dwellings, at the inſtigation of Father *Antonio Jozèph*, a Portugueſe, and Father *Hunderfund*, a German, who had been previouſly ſent among them for this purpoſe. At the ſame time, the Vice Provincial diſpatched another Jeſuit, his nephew, to drive out the Carmelite Fryars, who had ſettled in thoſe parts, and concerned themſelves about nothing but the buſineſs of their miſſion *. All this was done with a view of creating ſuch diſorder and confuſion as might ruin the plantations, and thereby depopulate the country; the ſureſt method they could take to fruſtrate the end of

* The treatment theſe Religious met with, was no more than what might be expected from a body of men, who have an infinite contempt of all other orders, and, in every part of the world, where they find the miſſion turn to account, look on them as interlopers in a trade, which the Society would wholly engroſs to itſelf. The cruel perſecution they raiſed againſt the miſſionaries in other countries, particularly in China and Japan, is not unſimilar to the preſent inſtance.

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the conferences, and indeed to prevent their being held at all: to effect which, they had not only removed the inhabitants from the villages on the ſaid river, but cauſed them to carry off or deſtroy all the corn and other proviſions, to the end that, for want of hands to row the canoes, and neceſſary ſubſiſtence, the troops which attended the Commiſſary, might meet with inſuperable difficulties in the way, and at length periſh with hunger.

When an account of theſe enormous proceedings arrived at Court, the Society had ſuch influence, that every thing, both in Church and State, was, in a manner, at their diſpoſal *. But tho' the King had ſufficient provocation to treat them with the utmoſt ſeverity, yet, ſuch was his lenity, that he contented himſelf with turning them out of the palace; and as to thoſe in Braſil, he only ordered the Vice Provincial to be ſeriouſly exhorted to put a ſtop to the preſent diſorders, that four of the moſt turbulent of his party ſhould be baniſhed, and the Carmelites reinſtated in their old ſettlements, of which they had been ſo unjuſtly diſpoſſeſſed.

The Commiſſary, having ſurmounted thoſe embarraſſments which the Jeſuits had occaſioned, even in the very capital of *Gran Parà*, with a view of retarding his expedition, ſet out in October 1754. During the whole courſe of

* At this time, the Jeſuits ſwarmed in the palace: *Jozè Moreira*, the King's confeſſor, had apartments in it, as well as at his college of St. Roque, in both which he gave public audience.

this tedious navigation, he experienced, that theſe Fathers were invariable in their conduct, and had left nothing unattempted to obſtruct his paſſage; inſomuch that the difficulties he encountered, with reſpect to the Indian rowers as well as the want of proviſions, are beyond expreſſion. The firſt village he came to, one of the beſt peopled in the whole canton, was entirely deſerted of every uſeful hand, none being left in it, beſides Father *Saburori*, their Miſſionary, with three old men, ſome boys, and a few women. Here he was obliged to ſend a party of ſoldiers into the woods, to procure ſix rowers, who confeſſed they had fled away by direction of their *Padre*. In the ſame condition he found every other village, without exception, and, as the Indians he caught were continually deſerting, and he could not proceed without their aſſiſtance, he was forced to ſend out freſh parties every day in ſearch of them. How the Jeſuits behaved, with reſpect to proviſions, may be gathered from the following extract of a letter, wrote by the Biſhop on this head: "Theſe Miſſionaries, ſays he, paid ſo little regard to the royal mandate, and had ſo little charity for their fellow-ſubjects, that, in all the villages under their juriſdiction, they had ſtrictly forbidden the Indians to ſow any corn, telling them, in order to enforce a more ready compliance to ſo unreaſonable and inhuman a command, that, in caſe of their being reduced to extreme neceſſity, they ſhould be

be ſuffered to ſeek their ſubſiſtence in their woods *."

The Society, in ſhort, had ſo much at heart the fruſtrating of this expedition, that they had ſtrictly enjoined every ſoul in their dominions, under moſt rigorous penalties, not to ſell a ſingle grain of corn to any white people, nor to afford them the leaſt ſuccour. This was the general purport of their ſermons, as certain Portugueſe ſoldiers, who had gone to purchaſe a ſupply for the garriſon, and were better acquainted with the Indian language than the preacher ſuſpected, heard with great aſtoniſhment, after having attended divine ſervice. It was now diſcovered, that theſe ambitious Prieſts had carried their audaciouſneſs to ſuch an height, as to make treaties with the Indians in their own name, without the leaſt intervention or participation of the Governor or any of the King's officers, wherein it was ſtipulated, that the ſupreme dominion and ſervice of thoſe Barbarians ſhould be veſted in the Society, excluſive of the crown and ſubjects of Portugal. Of theſe treaſonable practices there were many undoubted proofs, particularly in the treaty con-

* Some notice has been already taken of the blind obedience of theſe Savages, in ſuffering themſelves to be confined and whipt, like ſlaves; but it ſeems impoſſible to produce a ſtronger inſtance than the preſent, of the boundleſs power their Padres had acquired over them, ſince from hence it appears, that they rather choſe to run the riſk of ſtarving, than faulter in their obedience.

cluded

cluded by Father *David Fey* *, and tranſmitte to Court.

His Majeſty, being now convinced, that the was a neceſſity of applying ſharper remedie diſpatched freſh orders to the Biſhop, to pub liſh without farther delay the Bull afore-men tioned, (wherein the Indians are declared a fre people, and the greater excommunication de nounced againſt ſuch as ſhall preſume to main tain the contrary) together with the two roy decrees to the ſame purpoſe. But as the Go vernor, to whom alſo the moſt peremptory or ders were ſent to enforce the execution thereo was gone on the expedition, this Prelate, wh preſided in his abſence, apprehending ſome i conſequences from the reſtleſs machinations c the Jeſuits, judged it prudent to ſuſpend all pro ceedings till his return; and indeed there wa an abſolute neceſſity of temporizing on the pre ſent occaſion, as he had received undoubted in formation, that thoſe Fathers had entirel thrown off the maſk, when they found tha the Commiſſary, inſtead of being intimidated a the many difficulties he met with, reſolutel perſiſted in his journey. They had not onl

* This man was a native of Ireland. It appears fro ſeveral names in the foregoing narrative, that the Societ had ſome amongſt them from almoſt every nation in Eu rope: whether they had any from England, is not ſo clear but certain it is, that the Jeſuits of this kingdom have ex preſſed the utmoſt reſentment at the meaſures of the Cour of Portugal, and denounced the heavieſt judgments againſt the King and his Miniſtry, for having treated their brethre ſo rigorouſly.

raiſed

raiſed a mutiny among the ſoldiers, but done their utmoſt to ſeduce the officers from their duty, ſome of whom they had decoyed into the ſecret receſſes of their college, under pretext of inſtructing them in the *ſpiritual exerciſes of St. Ignatius* *, but, in reality, that they might have the better opportunity of corrupting them. For this purpoſe, they exerted their whole rhetoric, maliciouſly inſinuating, that the Commiſſary had undertaken this fatiguing journey, unknown to his Majeſty, and brought them, out of mere caprice, into thoſe wild and inhoſpitable foreſts, where, beſides the numberleſs embarraſſments to be encountered with in the paſſage, they

* Theſe exerciſes conſiſt in a certain courſe of devotion, that is, in repeating a ſet number of prayers by rote, and performing many idle ceremonies, for a longer or ſhorter ſpace, but always within one of the Society's colleges, from which circumſtance they derive their ſole merit; and it is to be noted, that, during the whole time, no communication is to be had with any one abroad. A Layman may be admitted to theſe godly exerciſes, provided he pays for his board: the uſual price in Portugal, for ordinary perſons, was three teſtoons a day; tho', it may be preſumed, the entertainment as well as inſtructions of the officers here ſpoken of, were given *gratis*. This is allowed to be one of the great myſteries of Jeſuitiſm; and tho' it cannot be doubted, that the managers of this ſpiritual engine are too ſenſible of its inſignificancy, with regard to any benefit accruing to thoſe on whom it is employed, not to make a jeſt of it among themſelves, yet is it eaſy to perceive, what uſes ſuch artful men may put it to, by working on the paſſions of others, to ſerve their own ends. It was by the frequency of ſuch religious exerciſes, enforced by Jeſuitical Sophiſtry, that *Clement*, *Chaſtel*, *Ravillac*, and the late *Conſpirators* in Portugal, were tempted to aſſaſſinate their Sovereigns.

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length inevitably periſh with hunger;
all theſe miſeries were to be endured,
gratify his unreaſonable humor: in
the buſineſs he pretended to go upon,
could nor would be ever effected, as
-marks *, which had been fixed, were
and broke in pieces.
clandeſtine ſtratagems and treaſonable
ons, they proceeded to open violence,
ing their dominion by force of arms:
h end, they acted in perfect concert
Spaniſh Jeſuits ſettled on the northern
Two Germans, named *Echart* and
rg, who had been ſent thither, ſome
before, in the habit of Miſſionaries,
nd in one of the neighbouring villages,



forced to return to the Capital, where he found how neceſſary his preſence was, to facilitate what the Biſhop had ſo vainly attempted by his own authority. The Bull, in ſhort, with the two royal decrees, were at length publiſhed, to the great joy of the inhabitants. Yet, notwithſtanding this promiſing appearance, the conſequences of thoſe plots and intrigues, which the Society had been ſo long carrying on, were ſtill ſeverely felt; for tho' they could not ſhake the fidelity of his Majeſty's officers, they prevailed ſo far over the moſt worthleſs and diſſolute of the private men, that the general had no ſooner quitted the banks of the river *Negro*, than an hundred and twenty deſerted. Theſe fellows, not content with this, broke open the King's ſtores, from whence they ſtole not only arms and ammunition, but whatever elſe came to hand, and, after plundering ſeveral of the inhabitants' houſes, retired with their ſpoil to the ſettlements of the Spaniſh Jeſuits, where they remained, when the laſt advices came from thence, bearing date the 18th of June, 1758, with which incident the preſent narrative concludes.

As I am afraid you may have been tired with the prolixity of this letter, I ſhall make amends by the ſhortneſs of my next, which will contain ſome reflections on two or three of the moſt ſtriking paſſages in the preceding narrative, on the Jeſuitical Empire founded in America, and the treatment this crafty ſect has met

met with at Rome, ſince the late conſpiracy. I am, *&c.*

LETTER XXXIV.

SIR,

I Have already informed you, to whom I am chiefly indebted for the following remark, *viz.* to the Italian Gentleman I ſpoke of, who, tho' a Papiſt, had ſo little of the Bigot in him, that he looked on *Roma la Santa*, as it is proverbially ſtiled in Italy, in no other light than that of *a mere ſink of pollution.*

The firſt relates to the hundred and twenty Portugueſe Deſerters, who not only found a ſecure aſylum, but a moſt favorable reception from the Spaniſh Jeſuits, and, as far as can be judged from every circumſtance, as well as the known practice of the Society on ſimilar occaſions, were joyfully united to their body, as Lay-Brothers, who, tho' liable to expulſion, when no longer ſerviceable, yet, whilſt they continue in it, are equally bound by their vows with thoſe who have made the laſt ſolemn profeſſion, and cannot, on any account, be turned out of the Order. It is notorious that the Jeſuits are wont to admit, even into their colleges in Europe, every kind of Mechanic, who can be of any ſervice to the Community:

nity: they are particularly fond of drawing in Silver and Gold-ſmiths, (with ſome of whom I was perſonally acquainted) who have been accuſed, eſpecially in France *, of being employed by their Superiors, in coining and falſifying of money. What foundation there may be for this charge, which, however, is brought againſt them by one of their own body, I know not; but as to the preſent inſtance, ſince it is a ſtanding rule with them, to reject no perſon in Europe, from whoſe abilities they propoſe any advantage, it is evident that nothing could be more agreeable to their maxims, than to receive with open arms ſuch a troop of *military Apoſtles*, in a part of the world, where the Empire they had founded, ſtood more in need of *carnal* than *ſpiritual* weapons for its ſupport. It has been proved by inconteſtable vouchers, that numbers among them had been officers or ſoldiers, others engineers, or well ſkilled in ſuch occupations as relate to the various implements of war; and conſidering in what manner they exerted their talents, it will be eaſily believed, that theſe were the ſole qualifications which induced the Society to admit them. How then can it be doubted, that the Deſerters we are ſpeaking of, who were equally uſeful

* Peter Jarrige, a profeſſed Jeſuit, publiſhed a book in Holland, entitled, *Les Jeſuits mis ſur l'echaufaut, i. e.* The Jeſuits expoſed on the ſcaffold, in the place of execution; wherein this, among other crimes, is charged on them.

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in ſerving to recruit their forces, met with the ſame reception *?

The ſecond remark concerns the *Papal Bull* of 1741, whoſe publication, as appears from the narrative, had been ſuſpended, by the machinations of the Jeſuits, for near twenty years. Now the point in queſtion, is, whether this long ſuſpenſion was with, or without, the conſent of the Court of Rome. Thoſe, who are ſtrangers to the politics of that Court, and know not how much it is influenced by Jeſuitical intrigues, incline to the latter opinion; but ſuch as have had an opportunity of prying into both, and examine things with a critical eye, unanimouſly incline to the former. Herein they are more fully confirmed, by the extraordinary lenity ſhewn to this turbulent ſect by the late Pope, and the great reluctance of the preſent, in permitting them to be proceeded againſt judicially, notwithſtanding the undoubted proofs of their infamous practices.

The truth is, tho' the Jeſuits are juſtly charged with paying no regard to papal excommunications, any farther than ſuits their own intereſt, and it ſhould ſeem, from their preſent deportment in South America, (than which nothing can be more oppoſite to the tenor of the Bull lately publiſhed there) that they have actually incurred all the anathemas therein denounced againſt the violators there-

* Several of theſe pretended Miſſionaries, who had been taken in open rebellion, were brought priſoners to Lisbon, ſome in the habit of Jeſuits, and others in that of Soldiers.

of;

of; yet this myſtery may be eaſily cleared up. For, as every one knows, that the *Conſiſtory* and *Society* are governed by nearly the ſame maxims, both equal enemies to the juriſdiction claimed by Princes over Eccleſiaſtics, no leſs than to the rights of the Epiſcopal Order, ſo it may be reaſonably preſumed, that the former had a fellow-feeling with the latter: And tho', on certain occaſions, as in the caſe now before us, the clamors may be ſo loud and preſſing, that ſuch a Bull cannot be decently refuſed, yet there may be a thouſand ſtratagems uſed to ſuſpend its execution. The Jeſuits have always found, and ſtill find, ſuch ſort of Bulls to be no more than a mere *brutum fulmen*, which was neither intended, nor has force enough to ſtrike them to any purpoſe. Indeed there is more than ſufficient reaſon to believe, that the preſent Bull was only paſſed for form's ſake, and that the holy See had an intereſt in conniving at the ſcandalous practices, againſt which ſo many loud remonſtrances had been made, that it was impoſſible to plead ignorance of; conſequently that it approved in ſecret what it condemned in public. For, notwithſtanding the tremendous anathemas therein denounced, which, according to the Popiſh principle, are of infinitely more weight than all the royal edicts and laws ever publiſhed, the Society, we ſee, ſtill go on in the ſame invariable track, as little intimidated by the cenſures of Popes, as they are by thoſe of Kings.

The Jeſuits are too ſenſible of their own im portance, and of what conſequence they are t the Vatican, to apprehend any great ſeverit from that quarter, much leſs the total extirpa tion of their Order; and, whatever additiona odium they may have contracted, on accoun of the late conſpiracy in Portugal, yet, ſo lon as they are poſſeſſed of ſuch immenſe funds o wealth *, and know ſo well how to appl them, there is little proſpect of their ever want ing powerful protectors at a Court, which ha rather ſee all the Princes and States on earth deſtroyed, than the leaſt diminution of its gran deur. However the methods, by which the have acquired, and ſtill maintain their uſurpa tions in America, may be cenſured by the reſ of mankind, the ſacred College, to the main tenance of whoſe pride and luxury the Societ contribute in ſeveral ſhapes, is very far fron being diſpleaſed at them. Were it not for ſuch ſupports, how ſoon would their *Eminencies* who now claim the precedence of Princes dwindle down to what they were originally that is, *poor Pariſh Prieſts!*

As to the Empire they have founded i America, many are of opinion, that, as it ha been perpetually increaſing, for theſe two centu ries paſt, with little or no interruption, inſtead

* It is aſſerted, on good authority, that, in the provinc of *Paraguai* alone, the Society's annual revenue, chiefl ariſing from the gold-mines, and other rich commodities which they have monopolized, amounts to upwards of million of dollars.

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of being totally ruined by the late ſhocks it has met with, 'tis ſo firmly eſtabliſhed, that the united efforts of both monarchs will not be able to ſubvert it. For my own part, I incline to their opinion, for the following reaſons. In the firſt place, the Society is governed by a ſyſtem of politics, ſuperior, beyond all compariſon, to that of *Machiavel*. They are maſters of the richeſt mines in the world, which furniſh them ſo plentifully with the ſinews of war, that they can afford to give better pay than moſt ſovereign princes in Europe, to a great number of the beſt foreign officers, who have been ſent over, by every opportunity, to diſcipline and head their troops. They have among them the moſt experienced Artiſts in every profeſſion relating to military architecture and the implements of war. The Indian Tribes, who are not only exceeding numerous, but of a fierce and martial diſpoſition, and ſo well trained and inſtructed in the management of their arms, as to dare to face any body of Regulars in the open field, are entirely at their devotion. Add to all theſe advantages the mighty influence they have acquired, as ſpiritual Directors, over the minds of a ſimple and credulous people, with the ſpecious pretext of Religion; for tho' it be notorious that theſe wretched Savages are as ignorant of the fundamentals of Chriſtianity, as in their primitive ſtate of paganiſm, yet, as the ſuperſtitious, idolatrous, and barbarous cuſtoms they have been taught, are dignified with that venerable

title, this naturally produces an implicit faith in whatever their *Padres* tell them, with an implacable hatred to ſuch as oppoſe their meaſures, who are ſo repreſented by theſe crafty Miſſionaries, as to appear no leſs enemies to God than to the Indians.

You may judge from hence, how eaſy it will be for ſuch an artful and opulent Junto of men, who hold a correſpondence with every part of the known globe, and have ſuch a variety of powerful means to carry their deſigns into execution, to procure freſh ſupplies of men, ammunition, and whatever elſe may be judged neceſſary for the ſupport of their government. What numbers will be always tempted to embrace a party, wherein they are ſure of being ſo amply rewarded! How can this be thought any thing extraordinary, when ſo many, we find, even of thoſe who were ſent to oppoſe them, have betrayed their truſt, and joined thoſe rebel Prieſts, in fighting againſt their lawful Sovereign? In ſhort, all circumſtances conſidered, what viſible proſpect is there, that an Empire, to whoſe perpetuity every thing concurs, which the moſt exquiſite human prudence could ſuggeſt, ſhould be ſubverted, without the immediate interpoſition of Providence?

Some perhaps may imagine, that the Society has received a mortal wound by its baniſhment from Portugal; but experience has already ſhewn the contrary. The Jeſuits of that kingdom, who fall nothing ſhort of others, either

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in malice or ſubtilty, and have been always reckoned among the moſt turbulent and enterprizing of their order, are ſtill in being, and ſtill plotting, with thoſe of Italy and Spain, againſt their native country. The latter, who ſeemed almoſt irrecoverably loſt, have entirely weathered the ſtorm, and, to the no ſmall amazement of the world, have not only got their former footing in the palace royal, but one of their body appointed preceptor to the Prince. This unexpected turn of fortune may well cauſe them to exult. But on what terms, ſay you, are they at *Rome?* How does the ſovereign Pontiff ſtand affected? Surely his Holineſs muſt have given them up to juſtice, when he ſaw them declared guilty of all the crimes laid to their charge, by a congregation of Cardinals, to whoſe examen he had referred their caſe. So far from this, I aſſure you, that, even in that holy city, where the tricks of theſe men are better known than in any other place upon earth, they have loſt none of their influence, and ſtill ſet both Law and Goſpel at open defiance.

It has been proved there, beyond all poſſibility of doubt, that, under pretence of propagating the catholic faith, they carry on a prodigious Trade; that their colleges and magazines are ſtored with every kind of merchandize, which they ſell, without the leaſt diſguiſe, both by wholeſale and retail; that they freight ſhips, make inſurances, have public Banks, negociate bills of exchange, take up money at a low intereſt, and lend it out at an high one, and act,

in every reſpect, not only in quality of Bankers Merchants, and Tradeſmen, but even of com mon Pawnbrokers and Uſurers. Yet, notwith ſtanding the notoriety of theſe ſcandalous prac tices, which are allowed by every one to be ut terly incompatible with the character of reli gious men, who have made a ſolemn vow o poverty, nay more, tho' ſuch practices are mo ſeverely condemned, no leſs by decrees of mo dern Popes than by ancient eccleſiaſtical canon yet ſtill they are ſuffered to trade on, to che and defraud both poor and rich, without th leaſt controul or interruption, as if no ſuch c nons or decrees ever exiſted.

It has been proved to a demonſtration, an is now univerſally acknowleged, that nothin tends ſo much to corrupt the minds of Youth and to deſtroy the very notions of ſound mo rality, as the maxims they teach in their ſchool with regard to the regulation of life and man ners. Many of theſe wicked maxims have bee cenſured even by Popes: yet, notwithſtandin this, they are ſtill permitted to continue teach ing them, nay, even to reprint the condemne books wherein they are contained, ſtill to g on perverting the young, and ſtriking out ne paths of vice, to harden the old in Libert niſm.

With regard to their foreign Miſſions, ho often has it been complained of at Rome, eve by the Congregation *de Propagandâ Fide*, th the pompous accounts publiſhed by theſe me of their numerous converſions and miracles, a

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mere fictions; that inſtead of co-operating with other religious orders, in promoting the ſalvation of ſouls, every one, however qualified, who is not of their Society, is more cruelly perſecuted by them than by the Infidels themſelves *; that they have done infinitely more harm than good to the church, and, on pretence of advancing the glory of God, ſeek nothing but their own? Yet, notwithſtanding the frequent and ſtrong remonſtrances on this head, confirmed by the moſt inconteſtable vouchers, ſtill they are ſuffered to monopolize, as it were, every valuable miſſion, and to diſgrace the name of Chriſtianity, not only by their inſatiable avarice, but their infamous prevarications, in concealing the doctrine of a crucified Saviour, which might ſcandalize the delicate ears of the natives, and baſely complying with their idolatrous rites †.

What we have ſaid on this ſubject may appear very aſtoniſhing, and even incredible to our Engliſh Papiſts, eſpecially to ſuch as have never been abroad, and are apt to look on Rome, at this diſtance, as the new Jeruſalem, the very center of holineſs: but let them go thither, and

* The Jeſuits, during the reigns of Queen Elizabeth and James I. raiſed a moſt violent perſecution againſt the ſecular Prieſts here, who interfered in their miſſion.

† The late Pope, tho' fully convinced of this, was ſo far influenced by them, as to grant a permiſſion of continuing this vile practice, for the ſpace of ten years, after he himſelf had condemned it; and, on a ſecond application, renewed the grant, by his apoſtolical authority.

only make uſe of their ſenſes, and they will ſoon be undeceived. The Jeſuits, who have their General and Secret Committee conſtantly reſiding in that city, from whence they diſpatch their orders to the four quarters of the world triumph over all oppoſition, and provided they fill the Cardinals' purſes, which the immenſe profits from their foreign miſſions as well as home-trade, ſufficiently enable them to do, no matter how much the people's morals are corrupted, how much the widow and the orphan are fleeced, or what reproach is brought on the Goſpel among Infidels. All the other Orders of Monks and Fryars have been juſtly ſtyled the Pope's ſtanding army, and a mighty hoſt they are; but the Jeſuits, being more firmly attached to him by a peculiar vow of obedience, are to be looked upon as his *Janizaries*, or ſelect body-guard, and tho', like the Turkiſh Infantry, they have ſometimes turned againſt their ſpiritual monarch, yet, as none have been found ſo capable of the moſt hazardous and deſperate enterprizes, for this reaſon the Holy See, tho' really afraid of them, generally finds its account in employing them. In a word, there is not a ſet of men on the face of the earth, ſo univerſally deteſted as the Jeſuits are at Rome, and yet, as great a paradox as it may ſeem, none are ſo highly careſſed, nor ſo much outwardly reſpected; ſo that the Society may well be compared to a Fox, which, the more it is curs'd, the more it thrives and fattens upon it.

Having

Having thus far complied with my promiſe, in giving you the modern hiſtory of the Spaniſh and Portugueſe Jeſuits, I ſhall proceed in my next to a ſummary detail of the tranſactions of their brethren in England, who, in ſome reſpects, have ſurpaſſed thoſe of all other countries. I am, *&c.*

LETTER XXXV.

SIR,

EVERY one knows that the Jeſuits firſt crept into England, in the reign of Queen Elizabeth, how much they diſturbed the public tranquility by their ſeditious writings and treaſonable practices, with a view of ſubverting the conſtitution and enſlaving their country, and what frequent attempts they made on the life of that Princeſs: 'Tis equally notorious that the intended invaſion of this kingdom by the *invincible Armada*, was in great meaſure owing to their reſtleſs ſolicitations at the court of Madrid, and taking advantage of the ambitious and vindictive temper of Philip II; and that the Bull of excommunication, which they were ſo inſtrumental in procuring againſt the Queen, totally alienated the Popiſh Recuſants from their allegiance, and has ever ſince retained them in their rebellious principles.

When a Proteſtant Prince had ſucceeded to the crown, in ſpite of all their machinations, the

ndious method they took, to get rid
im and the whole Parliament, at one
s as new and ſtrange as the invention
wder, wherewith the horrid blaſt was
een given; and tho', one would think,
liſcovery of ſo unparalleled a villainy
ve made them afraid of ever ſhewing
ds again in this kingdom, yet we find
on after, holding public conferences,
editious libels, and making converts,
ning had happened; nay, (what muſt
ll more amazing, were we not ſpeak-
eſuits) notwithſtanding the fact is ſo
ſted, not only by all our hiſtories, re-
d the printed trials of the conſpira-
even by a ſolemn day of commemo-

the reign of his Son. The influence they had over *James* II. and the uſe they made of it, will never be forgot, ſo long as any ſenſe of liberty remains among us: They had gained ſuch an aſcendant over this bigotted Prince, as to obtain a licence, in direct oppoſition to the eſtabliſhed laws, not only for exerciſing their functions without diſguiſe, and appearing abroad in the habits of their order, but even for erecting public ſeminaries in the Capital: and as every circumſtance now ſeemed to conſpire in their favor, they grew ſo ſanguine as to preſent *a Plan for new-modelling the Church and Univerſities* *, which, in all human probability, would have taken effect, had it not been providentially fruſtrated by the happy Revolution.

This, however terrible a diſappointment, did not ſlacken their ardor; ſtill they continued their plots againſt the two ſucceeding Princes. No one, acquainted with their tranſactions, can make the leaſt doubt, that they were deeply concerned in the projected aſſaſſination of King *William*, no leſs than in procuring the *Pretender* to be proclaimed in France, in the reign of

* This plan, entitled, *The Jeſuits' Memorial for the Reformation of England*, was found in King James's cloſet, and publiſhed in 1690. It had been drawn up by Father Parſons, and lain many years dormant, for want of a favorable opportunity of putting it in execution. The meaſures therein propoſed were admirably adapted to introduce Popery among all ranks of men; and as to the national Clergy and Fellows of Colleges, in caſe they would not conform by fair means, they were to be turned out of their livings, and proceeded againſt as refractory Heretics.

Queen

Queen *Anne*. Nor will it be wondered at, that their brethren abroad make no myſtery of the hand they had in the *two late unnatural Rebellions*, when thoſe now in England ſhew ſo little reſerve, by continually drinking treaſonable healths, and expreſſing their readineſs, on every occaſion, of acting in the ſame manner *.

As to the preſent ſtate of this pernicious fraternity, I ſhall only mention ſuch particulars as have been generally acknowleged by themſelves, in their late controverſy with Mr. Bower; and ſince a minute detail even of theſe would extend my letter to too great a length, ſuffice it juſt to intimate, that they have eſtabliſhed colleges among us, the members of which, tho' chiefly reſiding in London, are occaſionally ſent, as miſſionaries, ſpies, or traders, to every part of the kingdom; that they are all governed by a Provincial, and under the ſame regulations, ſo far as circumſtances will permit, as in Popiſh countries; that they have an Agent or Procurator here, as well as at Rome, to tranſact the temporal affairs of the Society; that many, who are frequently obliged to appear in various characters, and conſequently to change their quarters, go under fictitious names, having more *alias's* than any Convict at the Old-Bailey, tho' ſome of theſe pretended Apoſtles are well enough known to be Money-brokers, Stock-jobbers, and practiſing Attorneys; that they are perpetually holding their private Jun-

* See Mr. Arnold's Motives.

tos,

tos, where the plan of their future operations is formed, and hold a regular correſpondence with their brethren at Rome, Paris, Dunkirk, Louvain, Douay, St. Omers, *&c.* to whom they communicate every occurrence here, which may ſerve in any ſhape to advance the good cauſe; that they have * ſettled funds for all emergencies, to be applied as the ſtate of their affairs may require, and to anſwer every purpoſe, whether ſpiritual or temporal, which may be judged neceſſary to carry into execution; that they are the chief Directors of our Popiſh Nobility and Gentry, as well as thoſe of inferior rank, and are more indefatigable than any other Prieſts in ſpiriting away children from their parents, eſpecially thoſe of quicker parts, to be educated in their foreign Seminaries, who, if they had any tincture of virtue or loyalty, in their priſtine ſtate of hereſy, ſuch care is taken by their new Guides, that 'tis almoſt a miracle if both are not entirely eraſed.

You will not be ſurprized that Jeſuits, who, more literally than any other Popiſh Prieſts, compaſs ſea and land to make one proſelyte, ſhould not only endeavour to pervert as many of their countrymen as they can at home, but to

* There is ſufficient reaſon to believe what has been long ſuſpected, *viz.* That the Jeſuits have a very conſiderable eſtate in Maryland, veſted in ſuch hands as they can entirely confide in; nor is it to be doubted, that what lands or other eſtates they poſſeſs in England, are guarded in ſuch a manner, as to fruſtrate all legal enquiries.

draw

draw ſuch Youth into their Seminaries abroad whom they look on as beſt qualified for future miſſions. But I believe you will be greatly aſtoniſhed at what I am now going to relate *viz.* that there are Proteſtants in this kingdom who voluntarily ſend their own children thither, and pay for their board, as penſioners for as to their education, ſuch as it is, I need not inform you, that 'tis given *gratis*. You will aſk me, no doubt, what can be the motive of ſo prepoſterous a conduct? Why, it has, it ſeems, been put into their heads, that the Jeſuits forſooth have a much better method of inſtructing Youth in the learned languages and other branches of polite literature than our dull ſchool-maſters at home. This, ſay the parents is all that the boys are ſent to learn, and the only thing which thoſe good Fathers teach them; for ſurely it cannot be ſuppoſed, that men of ſuch ſtrict honor as Jeſuits, would offer to tamper with their Proteſtant pupils in matters of religion.

Some perhaps may think it incredible, that there ſhould be a ſingle Proteſtant in the world ſo infatuated as to expoſe his children to the influence of ſuch maſters: but, as unaccountable as it may ſeem, the practice, I am aſſured is not unfrequent. I have converſed with ſeveral perſons, (one of whom was the ſon of a Baronet) who told me, they had been educated at *St. Omer's*, and that, when the reſt of the Lads went to Maſs or other Popiſh exerciſes

the

they were ſuffered to divert themſelves in what manner they pleaſed. Whether theſe ſcholars had imbibed any of the principles of Popery, (which it would be very extraordinary indeed, if they had not) I cannot poſitively affirm; but this I know, as far as could be judged from their external behaviour, that their Morals ſeemed pretty much relaxed; and as to the Church, whereof they ſtill declared themſelves members, they not only ſpoke of it with great indifference, but often expreſſed a contempt for its form of worſhip. This is no more than the natural conſequence of being educated in ſuch Seminaries, from whence the Pupils return either Papiſts, or with no religion at all. Indeed 'tis highly probable, that every one ſent thither, whatever they may pretend, are utterly perverted, and I believe, it would be no eaſy taſk to find a ſingle exception in either ſex. As to Proteſtant Girls brought up in Nunneries, of which there are many recent inſtances, I have always obſerved more zeal, or rather, more rancour and bitterneſs in them, againſt their old religion, that in thoſe who had ſucked in Popery with their milk. London, as I before remarked, abounds with theſe Female Miſſionaries, no leſs than with thoſe of the other ſex.

But to return to the Jeſuits. Since they are ſo diſintereſted as to teach the children of Proteſtants *gratis*, the leaſt which theſe latter can do in return, eſpecially when they are paid for ſo doing, is to recommend them to their countrymen.

trymen, as the beſt inſtructors of Youth, o
(which amounts to the ſame thing) to publiſ
the high encomiums which thoſe good Father
have given of themſelves. The truth is, w
are not ſo ungrateful a people in this reſpect a
ſome may imagine, ſince it appears that ther
are Proteſtants among us, who have contribute
not a little towards removing our prejudice
againſt a Society, to whoſe apoſtolical zeal th
Britiſh Nation is ſo much indebted. As thi
hint may require ſome explanation, I think i
neceſſary to inform you, that, among othe
pamphlets lately printed here, with the ſam
Catholic view, one has been juſt put into m
hand, with the following title, *A Letter to*
Student at a foreign Univerſity, on the Study o
Divinity. By T. P. S. C. T. Printed for R
Baldwin, at the Roſe in Pater-Noſter-Row
1756.

We have had an infinite number of tract
printed in this capital, in favor of *Popery*; bu
this, I believe, is the firſt that was ever printe
here, without diſguiſe, in favor of *Jeſuitiſm*: A
to the Publiſher, I have nothing to object eithe
againſt his religion or loyalty, and am willing
to think that he had not given himſelf the trou-
ble of reading it, or perhaps did not perceive
its tendency. With regard to the author of the
letter before us, I know not what he mean
by the three laſt initial letters tacked to his name
in the title-page; but, as to the two firſt, ca
inform you with certainty, that he is a profeſſe
Jeſuit,

Jeſuit, the ſpiritual director of a Nobleman, and commonly called *Ph-l-ps.*

Having premiſed thus much, let us proceed to the work itſelf, the principal deſign of which is, to exalt the modern *Ignatius* above the ancient Saint of that name, and to convince the world, that the Society, founded by him, far excels all others both in wiſdom and virtue. This, I ſay, is the principal deſign, from whence it follows, that, this great point being once eſtabliſhed, we muſt not only grow enamoured with Popery, of which the Jeſuits have been always the moſt undaunted champions, but can make no ſcruple of putting the conſciences of ourſelves and children under the ſole direction of ſuch faithful guides.

As the Society have their own glory ſo much at heart, our author enlarges on the wonderful ſanctity of his brethren, *on the infinite good they have done every where, either in eſtabliſhing religion, or reforming the manners of thoſe who were a diſgrace to it*; and intimates pretty plainly, that none are ſo well qualified to inſtruct Youth, *by joining the moſt unſpotted purity of manners to the moſt conſummate knowlege. Their lives*, we are aſſured, *no leſs than their writings, are the cleareſt commentaries on the Holy Scripture, and the moſt ſublime leſſons of Theology.* What a charming picture of Jeſuitiſm have we here? Will you not be induced, on ſeeing the beautiful portrait, to remove your ſon from *Eaton*, and ſend him inſtantly to *St. Omer's?* Should this amiable character of the Society once gain

credit, is it not to be feared, that our Scho
and Univerſities will ſoon grow empty, unl
perhaps the Jeſuits can manage matters ſo,
to get them into their own hands, as they h
more than once attempted, and had almoſt
fected in the reign of King James?

But let us hear what directions Father
gives to his young Student, in order to ren
him a complete Divine, that is, to furniſh h
with ſuch ſtore of arguments as may convi
his countrymen, how much they have to
ſwer for, in not putting their necks again
der the papal yoke. In the firſt place, it m
be owned, he adviſes a diligent peruſal of
Holy Scripture, on which he beſtows great
comiums, in a ſtyle very different from tha
his brother commentators, whom, at the ſa
time, he ſtrongly recommends, as the beſt
terpreters of thoſe ſacred oracles, notwithſta
ing their having diſtorted a thouſand paſſage

However, as Scripture alone is but a dry
jejune ſtudy, the next thing recommended
Eccleſiaſtical Hiſtory, particularly that of E
tain. To acquire a perfect knowlege in t
latter article, our Student is referred to *Alfor
Annals*, a book much admired by Engliſh
piſts; tho', I think, the character given o
by the recommender, does it no great hon
" I readily grant, ſays he, that ſeveral of
memoirs Alford has made uſe of, are not
authentic as the accuracy of this age requir
*yet, a facility of admitting facts, which ſerv
favor Piety, don't hinder it from being very*
luab

luable." Which is as much as to ſay, in other words, Tho' truth be the life and ſoul of Hiſtory, and this work abounds with ſuch idle tales as deſerve no more credit than thoſe in the Seven Champions of Chriſtendom, yet, as they ſerve to favour *Piety*, that is, to countenance the ſuperſtitions of Popery, it is to be deemed, by Catholics at leaſt, a moſt valuable performance.

Should Heretics except againſt this valuable book, and ſtart ſuch objections as cannot be eaſily anſwered, there are, it ſeems, many other choice pieces to be conſulted on the ſame ſubject, which contain nothing but indubitable matters of fact. Some of theſe, for inſtance, are the *Variations of the Proteſtant Churches*, by Boſſuet: Father Sanders, *Of the Engliſh Schiſm*; the tracts of Father *Parſons*, and F. *Campian*. As you have ſeen every one of theſe books, I need ſay no more of them than that their authors were all avowed enemies to the Reformation, and have given a falſe and malicious turn to every thing which promoted that glorious work. As to the three latter, 'tis ſufficient to give you an idea of their characters, by juſt mentioning, that they were Jeſuits, who had ſpent their whole lives in fomenting rebellion, and been long proſcribed as incendiaries and traitors.

The next thing recommended, as one of the moſt eſſential articles in this important ſtudy, is the new ſyſtem of Moral Divinity invented by the Society, which, we are aſſured, is the

beſt means of acquiring a perfect knowlege the primitive Fathers, and even of the Hc Scriptures themſelves. On which head, Fath P. ſubjoins, " that all the clamors raiſed agai theſe new ſyſtems of Ethics and Divinity, the *Provincial Letters*, and other ſuch-like bels, have the ſame riſe with the late idle t of a *Jeſuit King of Paraguai*. The former r preſents the writers of the Society as corrupte of Chriſtian Morality; the latter as Rebels a Uſurpers. Both opinions have been propagate both believed, on motives beſt known to the authors. For calumny, ſpread no matter ho frequently proves an over-match for candor a truth, till Time has applied his touchſtone, a proved the temper of the metal."——

It may be preſumed, had this ſubtil adv cate foreſeen, that the ſecret tranſactions of h brethren in America would have ſo unfortu nately tranſpired, as to confirm, beyond a poſſibility of doubt, what the world had ſo lon ſuſpected, with regard to their treaſons an uſurpations, he would not have touched on ſ tender a point; ſince their late proceedings i thoſe parts are now no leſs public than th wicked morals, wherewith they have infecte the world, for upwards of two centuries.

As to the latter charge, tho' ſo much ha been ſaid in ſupport of it, by writers of differ ent countries, as would fill a moderate library and I have already given you a ſufficient ſpeci men in ſeveral of the preceding letters, yet, a this Gentleman paſſes it over ſo ſlightly, I ſhal

tak

take the liberty of adding a few words more on the ſubject. How often has it been proved, by thoſe of his own communion, that they have not only corrupted Chriſtian Morality, but ſtill teach ſuch maxims as the very Pagans would bluſh at; that, under pretence of reſolving caſes of conſcience, they have united their whole wit and learning to convince their ſcholars and readers that religion is a farce, and virtue an empty name? The vaſt number of tracts, publiſhed by their moſt celebrated Caſuiſts, to invalidate the moſt poſitive laws of God, and to ſtifle the checks of conſcience, in ſuch plain matters, wherein, one would think, no rational creature, tho' guided by the mere light of nature, could poſſibly be miſtaken; theſe tracts, I ſay, which are diſperſed every where, may be the means of damning thouſands, when the Society, by whoſe approbation they were printed, no longer exiſts. We may here learn how to retain ſtolen goods, without ſcruple; how to lie, calumniate, and take falſe oaths, without contracting the guilt of Perjury, by the help of mental reſervations; how to indulge every kind of carnal impurity, to harbour the moſt implacable revenge, and even to commit deliberate murder, with a quiet conſcience. In a word, the whole ſyſtem of their Moral Divinity has no other tendency but to cheriſh and foment every inordinate paſſion, to invent excuſes for every ſpecies of ſin, and to point out new methods of ſinning, many of which, it may be preſumed, would never have been put in

tice, and perhaps never thought of, had nc
theſe licentious Doctors diſcovered them to th
world, and ſo dexterouſly removed every obſta
cle, which the fear of God and a future reckor
ing are apt to interpoſe.

As the inſtances of this kind are innumera
ble, and too glaring to admit of the leaſt pal
liation, inſomuch that the Jeſuits themſelve
with all their effrontery, cannot deny, tha
many ſerious perſons of their own church hav
been grievouſly ſcandalized at them, yet,
you will believe our Engliſh Advocate, the So
ciety is not to be charged with them. " Fo
ſays he, if ſuch Caſuiſts, or any others amon
them, ſometimes fall into errors, the Body h
corrected the miſtakes of its members, ſo ſoo
as they were ſhewn to have gone aſtray, an
never maintained opinions, after they were cor
demned by *proper authority*."

The bare ſuppoſition, you ſee, of a Jeſuit
being miſtaken, is here rendered a doubtf
caſe: for this ſort of gentry, you muſt know
among other extraordinary privileges, lay clai
to that of infallibility, or rather impeccability
this, their pupils are taught to believe, is cor
ferred, by putting on the habit of St. Ignatiu
which, in this reſpect, far exceeds that of S
Francis, in virtue whereof, a Sinner can do n
more than ſqueeze through the ſtreight gat
with the heavy load of ſins ſtill on his back
Bu

* 'Tis a cuſtom both in Spain and Portugal, to th
very day, for the Franciſcan Fryars to ſell their old grea
habit

But let us ſuppoſe for once what no Jeſuit ever granted, that ſome of the Society may fall into errors, which give public ſcandal. In what manner are they corrected, when diſcovered? The world, I preſume, needs not to be informed, that 'tis an inviolable rule with this vindictive and crafty Sect, to reſent an attack on any one of their members, as if it were made on the whole body; and when the whole body is attacked, as it often has been, to defend themſelves, by artfully throwing the blame on the particular offender, whom, at the ſame time, they ſecretly protect and encourage. Thus they always endeavour to maintain their own reputation, by ſupporting, directly or indirectly, the moſt glaring exceſſes of every individual among them. Let a Jeſuit write or act what he will, tho' ever ſo repugnant to the laws both of God and man, he is never allowed by his brethren, in expreſs terms, to have been in the wrong. There may be always perceived ſome jeſuitical evaſion or reſtriction lurking under the moſt plauſible expreſſions. And tho' it be undoubted fact, that many of their wicked doctrines have been condemned by *proper authority*, yet, as they look on no authority ſo proper as their own, how little account do they make of the cenſures of Biſhops, Univerſities, and even of Popes, when claſhing with their favorite ſyſtem!

habits, wherein the diſeaſed of all ranks are generally interred, as Satan is ſuppoſed to turn tail, and the gates of Paradiſe inſtantly to fly open, at the ſight of theſe holy garments.

How many of the horrid maxims contained in the writings of thoſe very Caſuiſts, which Father P. ſo ſtrongly recommends, are univerſally exclaimed againſt, as deſtructive to religion, morality, and civil ſociety! And yet, I defy him to produce a ſingle inſtance, wherein the body has really condemned any one of its members on this account, or ever ſtigmatized an *Eſcobar*, a *Sanchez*, a *Vaſquez*, or a *Mariana*, with the infamous characters they deſerve. So far from this, that the ſacred oracles themſelves are not held by them in half ſo much veneration. May it not be juſtly affirmed, that if ſuch Caſuiſts are the beſt key for unlocking the genuine ſenſe of Holy Scripture, it would be happy for mankind to remain for ever ignorant of its meaning?

With regard to the ſtory of a Jeſuit King in South America, Father P. has juſt as much reaſon to call it an idle tale, as the former charge a libel. For as there is no neceſſity of appealing to the *Provincial Letters*, to the *Myſtery of Jeſuitiſm diſplay'd*, by Philip Mornay, to the *Jeſuits' Morals*, by a Doctor of the Sorbonne, and many other writers of the firſt rank, in order to ſhew that the Society have totally corrupted morality, ſince their own books are the ſtrongeſt teſtimony againſt them; ſo *Time*, *the touchſtone of truth*, to which their advocate appeals in the preſent caſe, has fully convinced the Public of their modern treaſons and uſurpations, no leſs than thoſe of former times, both which had been equally cloaked with

with the ſpecious pretext of propagating the Goſpel. Whatever foundation there may be, for the ſtory of a Jeſuit King in America, all the world knows, that *Paraguai* was, and ſtill is, under the direction of their General at Rome, who is inveſted with more abſolute power than any monarch in Europe, and that the Provincial and Vice-Provincial, his Deputies or Vice-Roys, govern every thing there, not only as Kings, but with the deſpotiſm of Tyrants.

That our young Student may not be at a loſs how to defend his own religion, as well as to attack ours, the ſtudy of Polemical Divinity is particularly recommended. Among the numerous tracts on this ſubject, that of Cardinal Bellarmine, on the *Papal Supremacy*, with Boſſuet's explanation of the *catholic doctrine*, which, we are told, undeceives the reader, as to the abſurd and falſe tenets, which ignorance, prejudice, and malice, have charged on the church of Rome, are highly diſtinguiſhed: To theſe are added, the anonymous author of the *Rule of Faith*, which clears up that cardinal point, concerning the *Judge of controverſies, (i. e.* the Pope) in a manner ſuperior to any thing that can be met with; and another famous writer, ſtill living, (the titular Biſhop, Ch-ndl-r) on whoſe modeſty, piety, and learning, the higheſt encomiums are beſtowed, and not undeſervedly, conſidering the great ſervice he has done the catholic cauſe in his *England's converſion and reformation compared*, which, if Papiſts are to be

be credited, has plucked up Proteſtantiſm
the very roots, and expoſed the Church
England to ſuch a degree, that ſhe is aſham
to ſhew her head.

However, as religious diſputes are apt
tranſport ſome men to violent exceſſes, whi
Jeſuits are wholly exempt from, obſerve wi
what meekneſs, humility, and patience, Fath
P. adviſes his pupil to behave on theſe occaſio
" When thoſe, ſays he, who diſſent from
are not enlightened with the ſame truth, whe
with we are privileged, their misfortune ca
for our tenderneſs, and is ever to be treat
with that charity, which is *gentle and comp*
ſionate." —— This is the general language of
Papiſts, when diveſted of power: great allo
ances are then to be made for the prejudices
education.—Such as have the misfortune of
ing in an error, have a claim to tenderneſs a
compaſſion.—'Tis ſufficient to tell them,
gentle terms, that they will certainly be damn
unleſs they become Catholics, which, as ha
and ſhocking as it may ſeem, is, no doubt,
very kind and friendly warning. But how
theſe charitable men behave, when they ha
the ſword in their hands? The perſeverance
Proteſtants, whatever the dictates of their co
ſciences may be, is then no longer their m
fortune, but their fault, and treated as obſ
nate hereſy, with ſuch kind of arguments
our anceſtors have tried the irreſiſtible for
of.

But let us hear how like an angel this Jeſuit talks, with reſpect to loyalty, and ſubmiſſion to thoſe in authority. "The primitive Chriſtians, ſays he, inſtructed by their great Maſter, that his kingdom was of *another* world, engaged in no faction or popular commotion about the concerns of *this*, and, in their apologies to the magiſtrates of their reſpective States, defied their moſt avowed enemies to charge them with any breach of the public tranquility, or violation of the eſtabliſhed polity of their country. On which head, let me obſerve, that the lenity of a Government gives it a particular right to the like behaviour from all thoſe who live under it."

It has been often remarked, that thoſe, who talk moſt of another world, have their views generally confined to this; and ſome hypocrites there are, no doubt, who have cunning enough to impoſe on the credulous with ſuch language. But that Jeſuits, whoſe Politics are wholly built on worldly motives, whoſe inſatiable avarice, whoſe unhallowed tricks, and ſeditious deportment, are ſo notorious, ſhould talk in this godly ſtrain, is an inſtance of the higheſt effrontery, not to be parallell'd any-where, except among thoſe of their Society. And ſurely, of all Jeſuits living, *Engliſh Jeſuits*, one would think, ſhould be the laſt men on earth to harp on ſuch a ſtring, in a country whoſe tranquility has been ſo often diſturbed by their treaſonable plots and conſpiracies. Can there be an higher inſult on the Public, a more glaring proof of jeſuitical

jeſuitical impudence, and the little regard wh
this ſame Father P. who thus preaches up f
miſſion and loyalty, pays to the polity of
country, when the very books he recomme
to his pupil, or rather to the whole cath
party, have ſo direct a tendency to prom
popular factions, to fill both Church and S
with endleſs diſorders, to re-introduce the pe
tyranny, and conſequently to ſubvert our p
ſent conſtitution?

The eſtabliſhed government, as this n
well obſerves, has, undoubtedly, a right to
dutiful obedience of Papiſts, whom it tr
with ſuch undeſerved lenity; but of what
nification is this right to a Jeſuit, who
prove, by his Caſuiſtry, that 'tis lawful to
poſe, and even to murder Princes, whene
ſuch right interferes with the Church's inter
or (which is of far greater weight) with t
of the Society? What they have actually d
in other countries, what they have dared to
tempt in this, and what they are ſtill capa
of attempting, is no ſecret.

So long as they are indulged in the liberti
they have aſſumed, of exerciſing their fun
tions, both as Prieſts and Jeſuits, that is,
continuing to make new proſelytes, and co
rupting the peoples' morals, (for as to mere
berty of conſcience, they make no account o
'tis poſſible we may hear of no public inſu
rections; but woe betide the Governmen
ſhould it offer to put the penal laws in ex
cution. I will not be ſo uncharitable as to d

n

ny, that there may be ſome well-meaning perſons, among other religious orders of the church of Rome; but this I aver, that 'tis morally impoſſible for a Jeſuit, as a Jeſuit, to be a good Chriſtian, a loyal ſubject, or a man of common honeſty. That, which would appear extremely ſhocking in any other man, can never be wondered at in a profeſſed Jeſuit, who, if he acts conſiſtently, muſt be a *villain from principle.*

I muſt here beg leave to quote a few more lines from *Oldham's* Satyrs, as being ſo appoſite to the preſent ſubject, and chiefly relating to our own country. The picture he has drawn, bears ſo exact a reſemblance to the original, that no one can eaſily miſtake it for any other than that of the Jeſuits.

Too dearly is proud Spain with England quit,
For all her loſs ſuſtain'd in eighty-eight:
Amply was ſhe reveng'd in this one birth,
When Hell for her the Biſcay-plague *brought forth.*
Curſt be the womb that with the Fire-brand teem'd,
Which ever ſince has the whole world inflam'd.

I need not acquaint you that theſe lines allude to the deſtruction of the Spaniſh Armada in 1588, and to *Ignatius de Loyola*, founder of the Society, who was a native of Biſcay. As to the Saintſhip of this man, who has occaſioned ſo many diſorders in the world, his contemporaries,

temporaries, who knew him beſt, had but a very ſlender opinion of it, notwithſtanding the pompous accounts of his miracles. This evidently appeared from the violent oppoſition made to his canonization, which, however, his diſciples at length ſurmounted, by dint of intrigues and bribery, and, to ſhew their reſentment at the obſtacles they had met with, not only loaded with the blackeſt calumnies all ſuch as had oppoſed the *apotheoſis* of their Founder, but afterwards made uſe of the ſame engines, by which they had exalted him to the rank of a Demi-God, to deprive thoſe of the ſame honor, who had a much better claim to it. This is univerſally allowed to have been the caſe of *Palafox*, a Spaniſh Biſhop, who was a man of real merit, but had, it ſeems, expoſed the tricks and frauds of theſe infamous Miſſionaries.

It may appear at firſt very aſtoniſhing, that a Sect, whoſe principles and practices were ſo loudly exclaimed at, by the wiſe and virtuous of every country and every denomination, ſhould have made ſo rapid a progreſs; but the wonder will ceaſe, when we conſider the general depravity of mankind, and that the moral ſyſtem of St. *Ignatius* and his Diſciples has the ſame tendency with that of *Mahomet*; for, notwithſtanding their ſeeming diſparity, the evident deſign of both is, to indulge mens paſſions in the moſt unbridled licentiouſneſs. The liberties granted by the *Arabian* Impoſtor in this reſpect, gained him infinitely more pro-

proſelytes than his ſword; and the Popiſh Impoſtor, by following his example, has proved equally ſucceſsful. Had our anceſtors been ſo fortunate as to have got rid of the Jeſuits, ſo eaſily as they did of the *invincible Armada*, Popery and Libertiniſm, which, by their means, have ſo amply revenged the Spaniards on us, would not have ſpread their baleful influence, as, we find, they do in this nation.

Our Poet, in ſpeaking of the execrable maxims of theſe men, thus ſums up the character of their Caſuiſtry and its authors.

——— *The boldeſt flights of wickedneſs*
Are ſtampt Religion, and for current paſs.
The blackeſt, uglieſt, horrid'ſt, damned'ſt deed,
For which Hell-flames, the Schools a title need,
If done for Mother-Church, *are juſtify'd.*
Dull primitive fools of old, who would be good,
Who would by virtue reach the bleſt abode!
Far different are the ways found out of late,
Which mortals to that happy place tranſlate.
Rebellion, Treaſon, Murder, Maſſacre,
The chief ingredients now of Saintſhip are,
And Tyburn only ſtocks the Calendar.

You may perceive that the firſt five lines here quoted, partly allude to the various caſes of conſcience reſolved by the Jeſuits, in their moral tracts, a curſory peruſal of which will convince any ſober perſon, that there never was a ſet of men on earth, to whom the Prince of darkneſs is ſo much indebted as to theſe

theſe Caſuiſts, who have taken at leaſt as mu
pains to people the infernal regions as a
of his inviſible agents. The following li
refer to thoſe incendiaries, executed here,
the reigns of Queen Elizabeth and King Jam
I. whom the Society venerate as Martyrs.
ſhort, tho' the Jeſuits ſometimes pretend, t
the monſtrous caſes propoſed by them, eſ
cially with regard to Princes, are merely ſpe
lative, or at moſt but as guides to Confeſſo
yet experience has ſhewn, both at home a
abroad, how well diſpoſed they are to take ſhor
methods, when their intereſt requires, that t
Theory ſhould be reduced to Practice. We kn
what kind of Martyrs they have had among
and ſome there are, I am well aſſured, now
England, ſuch thorough-paced Jeſuits, ſo deſp
rately bold, and who ſpeak in ſuch terms of th
horrid plot of the 5th of November, that th
would make little ſcruple of earning marty
dom on the ſame account, could a cellar unc
the Parliament-houſe be ſo eaſily hired as fo
merly; for as to another *Guy Faux*, how man
who have gone through their *ſpiritual exerciſ*
might be found, who would enter the gloom
vault with a lighted match and dark lanthor
no leſs courageouſly than that intrepid Hero
The Jeſuits, it is allowed, have done gre
matters this way, merely by the force of the
writings and diſcourſes; but as they are a
impatient reſtleſs ſort of men, and the wor
ſometimes advances too ſlowly by ſuch me
thods, it has been often found expedient
con

come to the main point at once. It requires no great ſkill in Caſuiſtry to demonſtrate, that a few barrels of gun-powder, a blunderbuſs, a knife, or a doſe of poiſon, properly applied, may, on certain occaſions, prove more effectual than fifty cart-loads of Papal Bulls and Caſuiſtical Divinity.

Tho' I have already ſaid ſo much on the preſent ſubject, that any farther remarks may be thought ſuperfluous, yet, before I take my leave, I ſhall trouble you with one more letter concerning this infamous Fraternity, whoſe maxims, whether ſeen in a religious, moral, or political view, are ſo deſtructive to the happineſs of mankind. I am, *&c.*

LETTER XXXVI.

SIR,

ANY one may eaſily know what Popery is; but none, except a Jeſuit, can tell what Jeſuitiſm is: however, we know enough of it, to be convinced, that nothing was ever ſo well calculated to drive all ſenſe of moral honeſty out of the world: It may be called the corruption of Popery, as this undoubtedly is of Chriſtianity; it comprehends all the impious dogmata both of ancient and modern *Freethinkers* and *Free-Livers*; from whence you may judge, what an hideous monſter it muſt be.

When we conſider what pains the Jeſuits have taken to propagate thoſe maxims, which

not only tend to debauch the mind, but are to justify every kind of villainy; that they are born or bred here a swearing new oaths, a lesser libell at hearing or reading for palliating or excusing their enormity, that indulgence is giving such scope to our passions, as amounts to a full liberty of committing them, but much more guilty is the character given of the Portuguese Jews, applicable to the Society of Jesus. That you may see how exactly it fits them, let us repeat what the learned Bishop says of that ancient race, only changing the names.—"A Jesuit, considered as a Jesuit, must be the abhorred of all mankind. Now as the whole system of Popery is visibly formed the Jesuitical mould of Christianity, so Jesuitism is the most effective dregs of Popery still. The Jesuits are a set of pretending wretches, who live in an eternal opposition to decent human mien and behaviour. — The prevarications charged on the Jews of Portugal are all involuntary, and owing to their dread of the rack: whereas those of the Jesuits are voluntary, owing to malicious wantonness, or premeditated adherence to virtue, and to a thorough deliberate contempt of religion. Their avowed doctrines concerning *Probabilism*, *Equivocation*, and *Mental Reservation*, serve to countenance the blackest crimes, to justify the most horrid perjuries, and are an open mockery both of God and man.

It may indeed be objected, that there are wicked men of all denominations. But what sect is there, except that which distinguishes itself by the venerable name of Jesus, which openly

openly and avowedly teaches wickedneſs? If immorality abounds among us, as every ſerious Chriſtian acknowleges and bewails, our Divines, tho' liable to the ſame frailties with other men, always call things by their proper names, and never offer to palliate their enormity, much leſs to excuſe and juſtify their practice with ſcholaſtic ſubtilties and endleſs diſtinctions. They tell their auditors at leaſt, in the plaineſt terms, that the wrath of God is due to ſuch offences, and that nothing will avert his judgments but ſincere repentance and a change of life and manners. Whether the Jeſuits act in this manner, let their printed books witneſs, wherein ſuch a ſyſtem of Ethics is offered to the world, as may be compared to a luſcious draught of poiſon, which, whilſt it delights the palate with its ſweetneſs, conveys certain death. Thus they lull on their blinded followers in the paths of error and deſtruction; and tho' we are ſo clearly taught in the Goſpel, that the way to Heaven is rugged and narrow, and our ſalvation to be worked out with fear trembling, theſe Caſuiſts, by their deluding ſorceries, have made the road appear ſo ſmooth and wide, and the important buſineſs of ſo little concern, that any man, if ſuch Guides are to be truſted, may eaſily enter the manſions of the bleſt, without one moral or Chriſtian virtue.

That human nature is extremely degenerated, and that every man carries within himſelf the ſource of his irregular affections, truth, which, however controverted, we muſt all be convinced of, by

perience: This *fomes peccati*, or domeſtic enemy, and therefore the moſt dangerous we have (to ſay nothing of outward allurements), inceſſantly prompts and ſolicits to ſuch exceſſes as are repugnant to the ſober dictates of reaſon. The deſign of education and religion undoubtedly is, to teach us how to make a right eſtimate of things, to keep our paſſions within their due limits, and to ſhew us the irreparable folly of preferring a preſent momentary gratification to our future and eternal intereſt. Is it poſſible there ſhould be ſuch profligates, even among the Chriſtian Prieſthood, who have done, and ſtill do, their utmoſt endeavours to fruſtrate ſo noble a deſign? Too ſad a truth it is, that ſuch there are to be found among the Jeſuits, on whom the heavy charge falls with ſuch redoubled weight, that more wicked and *atheiſtical* maxims may be drawn from their writings, than from the moſt impure and impious doctrines of the Epicureans and Gnoſtics. The maxims taught by the Society in general, may well be called atheiſtical, as they ſo evidently countenance *practical Atheiſm* at leaſt, by utterly deſtroying the influence of religion, and encouraging men to live ſo diſſolutely, as if there were no God at all. In a word, he that expects to learn Morality in the ſchool of the Jeſuits, might as well go to learn honeſty in Newgate, or chaſtity in Sodom.

Any one, who has examined but a ſmall part of their Caſuiſtry, would be apt to think, that they had entered into a league with the powers of darkneſs, to contribute, ſo far as in

them lay, to the perverſion and ruin of ſouls. Theſe malignant ſpirits well know, that thoſe innate corruptions, which prompt the human race to evil, do not take the ſame bias in every individual; the experience of near ſix thouſand years had taught them, that one favorite luſt predominates, and is peculiar to each perſon, and that not only our age, conſtitution, and manner of living, but even our very profeſſion, have their diſtinguiſhing paſſions: animated by this knowlege, which ſo greatly facilitates their work, they watch our unguarded hours, and being ſo well acquainted with our various diſpoſitions, neglect no opportunity of attacking us on that ſide where they are ſure to find leaſt reſiſtance. The Jeſuits, in like manner, attend the motions of their Penitents and Conſultants, that is, of ſuch as come to confeſs their ſins, or to aſk advice, with a firm reſolution of never forſaking the one, or following the other, except it be agreeable to their own inclinations. The generality among them, who have the direction of conſciences, know ſo well how to turn and manage them, that Satan ſeems to have no other employ but to look on: theſe Caſuiſts, he finds, are equally ſubtil, and little leſs malignant than himſelf, or any of his inviſible agents; and that they adviſe, on all occaſions, not what is fitteſt to be done, but what will be the moſt pleaſing *, for the preſent, be the conſeqnence ever ſo fatal.

* The admired Eſcobar, Trac. 1. exam. 8. c. 1. n. 4. lays it down as a maxim. *Conſulatur cujuſcunque ætas et complexio.*

It would be matter of the higheſt mocke to tell theſe men, that 'tis the indiſpenſible du of one who has taken on him the office of ſpirtual guide, to do his utmoſt to explore th latent maladies of the ſoul, and to adminiſt ſuch remedies as the Goſpel preſcribes, thoug ever ſo bitter or unpalatable, ſince theſe are th only ones, which can produce a radical cur They are too well acquainted with mankin not to know, that, were they to take this old faſhioned method, their Confeſſionals woul not be ſo crouded as they are. As ſelf-com placency is the moſt bewitching, as well as mo permanent of all human foibles, 'tis an eſtab liſhed rule with them, never to ſend any on away diſcontented with himſelf. They woul look on him as a wretched Quack indeed, whc when he ſells a Noſtrum, which muſt infalli bly encreaſe the diſorder, and perhaps ma kill the patient, has not ability enough to ren der it grateful to the palate.

Can it be reaſonably expected, that a Jeſuit who has been thoroughly initiated into the my- ſteries of his Society, (and none but ſuch ar permitted to hear confeſſions or reſolve caſe of conſcience) ſhould ſo far forget himſelf, a to tell a Thief that reſtitution is abſolutely ne- ceſſary, to preach up humility and ſelf-denia to the proud, ambitious, and vain-glorious, tc talk of forgiving injuries to the blood-thirſty and revengeful, of ſobriety and temperance tc the Drunkard and the Glutton, or to hint tc the lewd Debauchee, that *whoremongers ana adulterers God will judge?* No, Sir, a Jeſuit is

too

too well bred to talk to people in ſuch unpolite terms. Turn over a few of their moral tracts, and you will ſoon be convinced, that not one of the conſultants here enumerated, or any other, whatever his caſe may be, will hear a ſingle word, on theſe occaſions, that can make him leſs in love with himſelf, or leſs fond of his criminal indulgences, than he was, before he diſcharged his conſcience into the gentle Caſuiſt's ear.

The Confeſſor may indeed ſometimes intimate to his Penitent, for mere form's ſake, that ſuch a practice is a ſin, when ſimply conſidered in itſelf; but then he fails not to add, by way of conſolation, that, in ſuch and ſuch circumſtances, (which always happen to be the very identical caſe of the preſent Conſultant) the nature of this ſame ſin is ſo entirely altered, as to loſe all its malignity. The ghoſtly Charlatans have a thouſand anodines and ſoporifics always in ſtore, to huſh the loudeſt clamors, and to aſſuage the ſharpeſt pangs of a troubled conſcience, at leaſt for the preſent: They ſo exquiſitely temper, and ſo artfully adminiſter the ſtupifying doſe, that the hardened profligate is, in a manner, perſuaded into an opinion of his own innocence, and every ſcruple vaniſhes with theſe comfortable aſſurances. However circumſtanced or aggravating the crime may be, and whatever diſpoſition the ſoul is in, *Abſolution*, like ſome magic charm, produces the ſame powerful effect, and always makes clear work. In fine, according to the remark of a great

Divinity has been ſo much improved of
every kind of pollution is now much
ped off than it was at firſt contracted.
greatly are mankind indebted to theſe
and charitable Fathers, who have not
nd out the invaluable ſecret of uniting
gs together, which, till Jeſuitiſm made
rance in the world, were deemed, by
s of every denomination, utterly in-
le, but have communicated their diſ-
with ſuch exactneſs, that, by the new
y have ſtruck out, and the kind direc-
en to every timorous or ignorant tra-
ny man, if he dare truſt his ſoul to
dance, may indulge his appetite in the
minal pleaſures here, without diſquali-
nſelf for the joys to come! A *Gerard*

by this univerſal condeſcenſion to human frailties, embrace the whole world, gently leading men of all complections to their own happineſs, by thoſe very methods, which, according to all other Moraliſts, not even the Pagan excepted, ſeem moſt likely to produce a quite contrary effect, that is, by complying with their corrupt inclinations. How widely different are the maxims of this new Goſpel from thoſe of the old! How ſour and uncomplaiſant the ancient apoſtles, when compared to the modern! How hard is it, ſays the divine author of the one, for a rich, or worldly-minded man to enter the kingdom of Heaven! How hard, ſay the authors of the other, for ſuch a man to be excluded from it! Rejoice, ye Libertines, ſuch of you, I mean, as have not yet abſolutely laid aſide all thoughts of another world, ſince it appears from the Jeſuits' ſyſtem, that 'tis now much harder to be damn'd than once it was to be ſaved.

It has been often alleged, in vindication of the Society, that theſe are only the extravagant ſentiments of ſome few among them, and therefore not to be charged on the whole order. Now it ought to be recollected here, that, ſuppoſing this to be really the caſe, the general charge would, notwithſtanding, hold good; ſince no book can be publiſhed by a Jeſuit, without the previous licence and approbation of his Superiors: conſequently, tho' every particular maxim, which gives offence to virtue and religion, may not be expreſly maintained by every individual, yet, as every one of them have been at leaſt tacitly approved, the greater part

part openly defended, and none ever cen
by the Society, they muſt all neceſſari
looked upon as the general ſentiments o
whole body. But the truth is, the licen
writers here taken notice of, are not ſo
as ſome may imagine; there are above
hundred authors of the ſame ſtamp *,
are held by the Jeſuits, whereſoever diſp
in the higheſt veneration, and every on
thoſe doctrines, which have rendered th
ciety ſo infamous from its firſt inſtitution
ſtill taught in their ſchools, ſtill recomme
to practice, and ſtill continue to propagat
piety and libertiniſm as much as ever.
this is no calumny, let their late procee
in France, let what has lately happene
Portugal, let their late conduct, with re
to Mr. Arnold, witneſs.

As to the ſix letters from an old Jeſuit
young Student, which I ſent you incloſe
one of my former, and have ſo often refe
to, they contain but a ſmall part of Jeſuiti
yet this ſmall ſpecimen, I apprehend, will
ficiently convince you, that the ſyſtem
have ſo well improved, on the plan of t
predeceſſors, the Roman Canoniſts, is no
repugnant to the light of nature than to
of Chriſtianity: and tho' nothing is deem
more juſtifiable by them, than lying and f
dering, in order to blacken the character

* The Society, among other libraries in their poſſe
at Rome, have one apart, containing ſome thouſand
lumes wholly compoſed by Jeſuits, the greater par
which conſiſt of nothing elſe but their Moral Divinity.

t

their antagoniſts, yet cannot they complain that the ſame unlawful weapons are here made uſe of, ſince no teſtimony but their own is produced againſt them: nor indeed was it neceſſary to produce any other; for, notwithſtanding the many ſevere things, which have been objected by others, both to their principles and practices, none, as I before remarked, have painted them in fouler colors than they have painted themſelves.

The hideous picture of theſe men has been long held out to public view, and none have taken ſuch pains as thoſe for whom it was drawn, to let the world know, how exactly it reſembles them; nay, ſo great has been their anxiety to remain with the glory of being reputed the ſole corrupters of mankind, that the copy, as ugly and deformed as it is repreſented, ſeems far ſhort of the original. They not only defend their old maxims, with ſuch explanations and improvements as none but the great enemy of ſouls could have ſuggeſted, but are daily and hourly inventing new ones, equally deſtructive to the happineſs of mankind; and thoſe Heros among them, who, in the opinion of all honeſt men, richly merited a gibbet, if they are not yet ſainted by the *Catholic* church, are at leaſt canonized by their own brethren, ſo far as ſtriking portraits of their martyrdoms, pompous inſcriptions, and labored panegyrics, could do it *; which evinces to a demonſtration, how much

* Enough of this may be ſeen at *St. Omer's*, with reſpect to the Engliſh Jeſuits here executed. How highly *Guinard* and

much their conduct is approved by the preſent race, and how ready theſe are to tread in their ſteps. Jeſuits, in fine, dread nothing elſe but the effects of human juſtice, and manage their affairs with ſuch exquiſite cunning, as ſeldom to feel its weight, tho' they ſo frequently deſerve it. As to the mere reproaches of the world, which they have ſo long and juſtly incurred, they defy them as much as they do thoſe of their own conſciences, and the threatenings of God Almighty.

It has been long ago predicted, that this accurſed Fraternity would end like the *Knights Templars*, who, tho' almoſt equal to the Jeſuits in pride and luxury, fell infinitely ſhort of them in ſubtilty and malice: their hypocriſy had been ſufficiently expoſed in every country, except Spain and Portugal; but even there it now appears in its proper colors; ſo that the world begins to flatter itſelf with the hopes of ſeeing the order exterminated, at leaſt in Europe. The latter kingdom is happily got rid of this peſt; and the former would have cauſe to rejoice, had it taken the ſame vigorous meaſures. The Society has indeed contributed to the grandeur of the Spaniſh Monarchy, but was it not always with a view of exalting its own? This is univerſally acknowleged, and the tricks of

and others of his ſtamp have been extolled by the French Jeſuits, is well known, and *Malagrida*, in all probability, will be no leſs exalted by his brethren of Spain and Portugal. Certainly this man deſerves an higher rank in their calendar than *Mariana* himſelf, ſince he dared to put in practice a doctrine which the other only wrote in defence of, that is, the lawfulneſs of murdering Kings.

theſe



ſe men are no leſs viſible to the Catholic urt than to that of Liſbon. Yet, whatever otive it be owing to, the vipers are ſtill ſuf-ed to prey on the vitals of their country, to eat the dying with pious frauds, to debauch e morals of the living, and to bring an odium the Goſpel itſelf by their infamous traffic and atiable avarice.

How happy would it have been for France d Venice *, from whence the whole Society were

* It appears from ſome late ſteps taken by the Senate of nice, particularly in prohibiting the Jeſuits in their do-ons from admitting any more Novices for the future, it they are determined to rid themſelves by degrees of a ciety, which has been a perpetual plague to the State, m its firſt eſtabliſhment. What freſh provocations in-ced that wiſe Republic to come to ſuch a reſolution, are t yet divulged: but thoſe who have read the hiſtory of e quarrel between the Venetians and Pope Paul V. and at hand the Jeſuits had in fomenting it, as well as other er diſputes, will eaſily believe, that the ſenate could ve juſtified their conduct, had they taken much more lent meaſures. The Jeſuits, on that occaſion, did their noſt endeavors to excite all Europe againſt their country, d the court of Rome was ſo ill-adviſed as to lay it under *Interdict*, which ended as glorioufly for the Republic, to the Pope's ſhame and confuſion. Neceſſity indeed has liged theſe Incendiaries, ſince their re-admiſſion, to act th ſomewhat more caution; yet are there not wanting lances of their ſeditious and turbulent behaviour in ſuc-eding times. As to the preſent decree againſt them, 'tis t improbable that the Senate had taken umbrage at the ſcovery of ſome dark intrigues carrying on, in favor of eir exiled brethren of Portugal, and eſpecially at their rbouring ſome of the principal criminals who had fled om juſtice. Be this as it will, 'tis evident enough, that, atever the Venetian Senate has determined, with regard this peſtilent Tribe, the courts of Rome and Madrid are ſolved to ſupport them at all events; and tho' 'tis ſo long ſince

were baniſhed, as corrupters of Youth, an
menters of rebellion, had they perſiſted i
reſolution of never permitting their re-eſta
ment! And, let me add, what a ſignal bl
would it be to Britain, could the Legiſl
find out ſome method to prevent the ſpre
of their baleful influence among us, w
our forefathers had ſo much cauſe to rue,
their children, yet unborn, may feel the d
ful effects of! Should Providence, as a pu
ment for our ſins, permit their continuan
this Iſland, 'tis to be hoped, that our You
leaſt will be taken out of their hands.
may poſſibly diſcover the horrid tenden

ſince we have heard of Interdicts, that many are of o
no Pontiff will ever venture again on ſuch an exp
yet, at the ſame time, it ought to be conſidered, t
there is infinitely more bigotry and blind obedience
Holy See in Portugal than in Venice, ſo an attempt
kind would naturally produce much greater diſor
the former than the latter; nay, ſome are very app
ſive, that the preſent rupture between the courts of
and Liſbon may be ſo artfully fomented by jeſuitical a
as to induce the Portugueſe to look on their Sovere
little better than a Heretic; the very notion of w
among ſuch a people, may produce no leſs fatal
quences than it formerly did in France. But ſupp
ſpiritual arms alone ſhould prove too weak, what ma
not effect, when aſſiſted by the temporal? The *laſt*
of Kings may not only prevail on Portugal to reſtor
Society it has baniſhed, but even to ſubmit to the old
which Spain once impoſed on it; and it may, I pre
be rationally inferred, without pretending to a ſpi
prophecy, that the latter event will be the conſequen
the former. For if the Portugueſe Jeſuits were ſo i
mental towards enſlaving their country, when they ha
other inducement but their own intereſt, what lengths
ſuch men be now capable of, when they have the
tional motive of revenge to ſpur them on?

heir maxims, and guard againſt the infernal ophiſtry: but how ſhall children be able to o this? What influence muſt the leſſons of uch Maſters have on their tender minds, inapable of diſcerning the fallacy of jeſuitical iſtinctions, and wholly truſting to the wiſdom nd honeſty of their guides! Such early impreſſions of Vice muſt not only corrupt the reſent generation, but lay the ſeeds of infection for that which is to come, and may at ength ſpread ſo general a contagion, that few r none will be left to keep virtue in countenance.

To conclude, if the progreſs of Popery lone be alarming enough in all conſcience, what muſt it be, when united with *Jeſuitiſm*? Popery, amidſt all its errors and ſuperſtitions, retends at leaſt to diſcourage vice, by inſignificant penances here, and the fiction of *urging* fires hereafter. Jeſuitiſm has removed ven theſe feeble barriers, and given unbounded ſcope to every irregular ſally of the human eart, *which is deceitful above all things*, by urniſhing the libertine with ſuch ſpecious reaons as may induce him to ſin on, with a uiet conſcience, in ſpite of his own conviction. In fine, if both our civil and religious iberties muſt fall a ſacrifice, as they certainly vill, ſhould Popery ever get the aſcendant, et us at leaſt retain ſo much regard to virue and common decency, as not to confeſs ur ſins to Jeſuits, who have made the laws f Nature as little binding as thoſe of the oſpel. Is it not misfortune enough to be

Papiſts,

Papiſts, but we muſt be *Jeſuited Papiſts*, that is, not only without true Religion, but without Moral Honeſty; a nation of Idolaters, on the one hand; and of libertines and profligates, on the other?

I ſhall treſpaſs no longer on your patience, except to beg pardon for ſuch inaccuracies or needleſs repetitions, which through hurry or inadvertency, I may have been led into. I had no other view, in taking this trouble, but to plead the cauſe of Truth, and to undeceive my countrymen, ſuch of them at leaſt who have not yet been drawn into the ſnare, or are not wholly under the influence of thoſe wicked Directors; for, as to the Directors themſelves, and thoſe already perverted by them, even Charity itſelf, *which hopeth all things*, has little reaſon to expect a reformation in men of ſuch principles. I ſincerely wiſh you health and happineſs, and am, on all occaſions,

SIR,

Your faithful humble Servant,

* * *.

F I N I S.

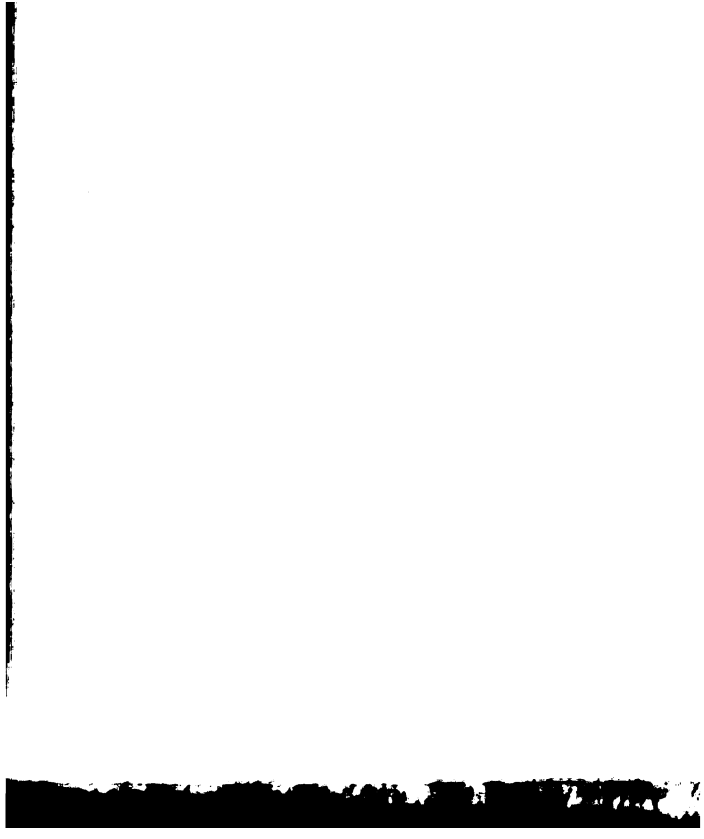












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